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UNIVERZITY KARLOVY
V PRAZE

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The weak obligation expressed by *should*, *shall* and *be supposed to* and their Czech
translation counterparts

Vyjadřování záhodnosti modálními slovesy *should*, *shall* a *be supposed to* a jejich překladové
protějšky v češtině

DIPLOMOVÁ PRÁCE

Vedoucí práce:

PhDr. Gabriela Brůhová, Ph.D.

Zpracovala: Karolina Tomšová

Obor: Anglický jazyk

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Karolina Tomšová

ABSTRACT

The MA thesis focuses upon the meaning of weak obligation expressed by the modal verbs *should*, *shall* and *be supposed to* and their translation counterparts.

The aim of the thesis is to describe the range of translation counterparts of the verbs *should*, *shall* and *be supposed to* and to specify the differences between these verbs in this particular use of weak obligation. The present thesis applies the method of *bidirectional corpus-supported approach* (Malá, 2013) which helps to determine the differences in meaning between the respective verbs. The most typical Czech counterpart, the verb *mít*, is further analysed according to its English correspondences. With the help of both directions, the differences in meaning of *should*, *shall* and *be supposed to* are defined.

The empirical part of the MA thesis is based on the sample of 250 examples, comprising 50 examples of each modal verb as well as 100 examples of their typical Czech counterpart, the verb *mít*. The examples are drawn from the Parallel corpora InterCorp.

Keywords: modality, weak obligation, *should*, *shall*, *be supposed to*

ABSTRAKT

Diplomová práce se zaměřuje na význam modálních sloves vyjadřujících záhodnost *should*, *shall* a *be supposed to* v užití ve významu záhodnosti.

Cílem práce je popsat překladové protějšky těchto modálních sloves a díky nim i rozdíly ve vyjadřování modalit mezi jednotlivými slovesy. S využitím tzv. *bidirectional corpus-supported approach* (Malá, 2013) je zároveň vybrán typický překladový protějšek všech tří modálních sloves, sloveso *mít*, a srovnáním překladových protějšků v anglicko-českém a česko-anglickém směru jsou vymezeny rozdíly ve vyjadřování modalit mezi jednotlivými slovesy *should*, *shall* a *be supposed to*.

Metodologicky je práce založena na vzorku o 250 příkladech, sestávajícího z 50 příkladů každého ze zkoumaných anglických modálních sloves a ze 100 příkladů jejich českého protějšku přeloženého do angličtiny. Příklady budou získány z Paralelního korpusu InterCorp.

Klíčová slova: modalita, záhodnost, *should*, *shall*, *be supposed to*

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LIST OF ABBREVIATIONS:

*	incorrect form
<i>BrE</i>	British English
<i>AmE</i>	American English
<i>CGEL</i>	Comprehensive Grammar of the English Language
<i>MSA</i>	Mluvnice současné angličtiny na pozadí češtiny
<i>CamGEL</i>	Cambridge Grammar of the English Language
<i>LGSWE</i>	Longman Grammr of Spoken and Written English

Primary sources:

English-Czech direction:

<i>AL</i>	Angell
<i>AD</i>	Adams
<i>AM</i>	Amis
<i>BR</i>	Barnes
<i>BE</i>	Bernières
<i>BN</i>	Brown
<i>DR</i>	Durrell
<i>FR</i>	Fielding
<i>FL</i>	Franzen
<i>FT</i>	Frost
<i>GM</i>	Grisham
<i>HL</i>	Hailey
<i>IG</i>	Ishiguro
<i>JA</i>	James
<i>LS</i>	Lindsey
<i>LG</i>	Lodge
<i>PH</i>	Palahniuk
<i>PR</i>	Prachett
<i>TR</i>	Trevor
<i>RW1</i>	Rowling1 (Harry Potter and the Order of Phoenix)
<i>RW2</i>	Rowling2 (Harry Potter and the Deathly Hallows)

Czech-English direction:

<i>HU</i>	Hůlová
<i>KH</i>	Kohout
<i>KL</i>	Klína
<i>KU</i>	Kundera
<i>OT</i>	Otčenášek
<i>PA</i>	Páral
<i>ST</i>	Stýblová
<i>ŠV</i>	Škvorecký
<i>TP</i>	Topol
<i>VG</i>	Viewegh

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1 INTRODUCTION

The aim of the present paper is to specify the meaning of weak obligation of the modal verbs *should*, *shall* and *be supposed to* with the help of their most salient translation counterparts.

The theoretical background of the present paper defines the concept of modality from various perspectives, with emphasis on the difference between deontic and epistemic modality. It also summarizes the means of expressing modality in English and the formal as well as semantic classification of modal verbs in general.

Furthermore, a thorough formal and semantic analysis of the three selected modal verbs is presented. The final chapter of the theoretical background is dedicated to modality and the means of expressing modality in Czech, concentrating on the Czech verb *mít* which corresponds to the meanings of *should*, *shall* and *be supposed to* in Czech.

The empirical part of the present paper utilizes *the bidirectional corpus-supported approach* of Malá (2013) as a basis of the analysis of *should*, *shall* and *be supposed to*. First, it provides the translation counterparts of the respective modal verbs in Czech and briefly analyses those in terms of their occurrence in sentence types. Next, it takes the Czech verb *mít* which is a typical counterpart shared by all three verbs and analyses its translation correspondences in English. With the help of the Czech verb *mít*, the present paper specifies the differences in meaning and use of *should*, *shall* and *be supposed to*.

The Czech verb *mít*, therefore, serves as a marker of the distinct meanings of *should*, *shall* and *be supposed to* and helps to identify the differences in meanings between the three modal verbs. Furthermore, it provides an outline of the overall comparison of the means of expressing weak obligation in English and in Czech.

The empirical part of the present paper analyses a sample of 250 examples taken from the Parallel Corpus InterCorp, consisting of 50 examples of each of the modal verbs as well as 100 examples of their most typical translation counterpart.

2 THEORETICAL BACKGROUND

2.1 Modality in English

The term *modality* generally refers to the semantic realization of the grammatical category of ‘mood’, described by Portner as “the linguistic phenomenon whereby grammar allows one to say things about, or on the basis of, situations which need not be real.” (Portner: 2008: 1). In a sentence such as *You **should** see a doctor*, the speaker refers to a situation which is useful, however, it does not mean it has to be real (Portner, P., 2008: 1).

2.1.1 Deontic and epistemic modality

Most reference books approach modality from two perspectives based on their basic meanings:

- **deontic** modality (also referred to as ‘root’ or ‘intrinsic’) which involve some kind of intrinsic human control over events
- **epistemic** (also referred to as ‘extrinsic’) which involve human judgement of what may or may not happen (Quirk et al., 1985: 219).

According to Dušková et al. (Dušková et al., 2006: 185), deontic modality expresses the attitude of the speaker towards the implementation of an action; whether they consider it necessary or desirable. Epistemic modality, on the other hand, expresses the degree of the probability of an action, whether it seems certain, possible or impossible.

▪ Deontic modality

The deontic modality is much less clearly defined in a number of studies (Portner, 2008: 116). Biber et al. (Biber et al., 1999: 489) define two structural correlates occurring with deontic modality:

- the subject of the verb phrase mostly refers to **a human being**; deontic modality describes actions that humans directly control e. g. *You can’t mark without a scheme. You must make a scheme.*
- the main verb is most commonly **dynamic**, describing an activity or event that can be controlled as in the previous example the verb ‘*mark*’

This is confirmed by Portner as well, claiming that they hardly ever occur with expletive subjects, as in *There must be a guard coming* whose deontic meaning is ambiguous without further specification, such as “*There must be a guard standing when I get back*”. (Portner, 2008: 117). Modals expressing deontic modality are often referred to as control predicates (as

opposed to raising predicates) or priority modals (Portner, 2008: 117). A clear-cut example of a sentence expressing deontic modality is given below:

(1) *You **should** visit Ben.*¹

Portner explains the sentence in the sense that one of the reasons may be that Ben is funny and you enjoy spending time with him rather than being home alone (Portner, 2008: 83).

Deontic modality semantically expresses various kinds of meaning ranging from *an obligation* where the agent is required to implement an action (*You **must** pull your socks up*), *weak obligation explained in further detail in 2.2* (*You **should** pull your socks up*), *prohibition* (*You **mustn't** smoke here*) where the agent is prohibited to implement an action to *permission* (*You **may** stay if you wish*) where the agent is given permission to proceed with an action (Huddleston et. Pullum, 2002: 178). Quirk et al. also add the meaning of volition to deontic modality (*I'll see you tomorrow*, overlapping with prediction) (Quirk et al., 1985: 219).

Deontic modality is according to Talmy associated with the concept of force dynamics, based on cognitive semantics (Portner, P., 2008: 110-111). For instance, the following sentence *You must leave* means that the social authority of the speaker extends the authority of the addressee (the speaker obliges the addressee to leave), while *You may leave* refers to the fact the social authority of the speaker does not oppose the desire of the addressee (the speaker grants permission to the addressee to leave but does not oblige them to) (Portner, P., 2008: 112).

▪ **Epistemic modality**

Epistemic modality refers to the “qualifications concerning the speaker’s knowledge”. (Huddleston and Pullum, 2009: 178). The modals expressing epistemic modality are also referred to as raising predicates or possibility modals (Portner, 2008: 95). Biber et al. also define the structure in which modal verbs expressing epistemic modality most commonly occur:

- **non-human subjects** as in *But in other cases his decisions will seem more radical.*
- with main verbs with **stative meanings** as the verb ‘*seem*’ in the example above.

To illustrate epistemic modality expressing certainty, observe the following example:

(2) *It **must** be raining.*

¹ The numbering of examples provided in the Theoretical part of the present paper is as follows: (1), (2), (3), etc. The empirical part of the present paper uses the following numbering: [1], [2], [3], etc.

The meanings expressed by epistemic modality cover the meaning of certainty where *must* refers to the paraphrase ‘*The only conclusion that I can draw is that...*’ (Palmer, 1979: 42), possibility/probability (*It may be raining*) paraphrased that “*it is possible that*” and impossibility (*It can’t be raining*), referring to the paraphrase “*it is impossible/highly improbable that*”.

Epistemic modality is closely linked to the concept of subjectivity (Portner, 2008: 156). According to Lyons, some uses of epistemic modal expressions concern the speaker's subjective evaluation of a proposition; whereas others express the objective probability that it is true (e.g. *It must be raining.* = the weight of evidence is sufficient to compel belief vs. *It may be raining.* = the weight of evidence is not sufficient to compel belief - Portner, 2008: 112).

2.1.2 Other approaches to modality

The following section summarizes other approaches to modality, not included in the main reference books (concerning *CGEL*, *MSA*, *LGSWE* or *CamGEL*).

▪ Sentential modality

The binary division of modality into two spheres is, according to Portner (Portner, 2008: 3), too simplified. Portner defines three different types of modality based on the scope covered by the respective kind of modality:

- **sentential** modality (including both epistemic and deontic modality)
- **sub-sentential** modality
- and **discourse** modality.

Sentential modality expresses modal meaning on the level of the whole sentence. This type of modality includes the central (“core”, according to Portner) modals as well as sentential adverbs and its scope extends above the predicate only.

Sub-sentential modality expresses modal meanings by constituents smaller than a clause, e. g. within the predicate or modifying a noun phrase; e.g. *the noun possibility, the verb believe, hope, know, verbal mood, infinitives*. *Sub-sentential modality* also includes dependent modals, defined as follows: “Sometimes a sentential modal functions in a way similar to verbal mood, as in *I’d be surprised if David should win.*” (Portner, 2008: 7).

Discourse modality refers to any modal meaning which is not part of sentential truth conditions. It includes for instance clause types (*nominal content, relative clauses*, etc.) or sentence types (*declarative, interrogative, imperative, optative*).

For the purpose of this study, only the sentential modality and its subsuming dimensions of modality – deontic and epistemic – are going to be referred to.

▪ Subjectivity and modal force

In terms of semantics, the sentential modality is linked with two more concepts – subjectivity and modal force. **Subjectivity** is explained in Section 2.1 concerning epistemic modality and the weight of evidence. **Modal force** can be defined in terms of two divisions: strong and weak. This is a useful distinction especially for the definition of the meaning of weak obligation: while the modal force of *Milo must pay for the broken window* is strong, the modal force of *Milo should pay for the broken window* is weaker (see Section 2.3 for further details).

▪ Modality and pragmatics

Another perspective to modality is offered from the point of view of **pragmatics**. While the distinction between epistemic and deontic, as well as possibility and necessity lies entirely on the semantic level, the actual realizations of these two types of modality (such as granting *permission*, imposing *obligation*, etc.) relate to the pragmatic level. Moreover, pragmatics also defines the difference between epistemic and root modals in terms of entailment: Kiefer informs: “whereas the former (epistemic) can be construed in terms of logical relations, the latter (deontic) is based on practical inferencing” (Kiefer, 1996: 248).

2.1.3 Modality and mood

Modality is closely linked to the concept of mood (see Palmer, Section 2.1). Mood can, according to Portner (2008: 193), be classified into three categories:

- verbal mood
- notional mood
- sentence mood

According to Portner, verbal mood is divided into two basic categories across languages: **indicative** (also referred to as *realis*) and **conditional/subjunctive** mood (also referred to as *irrealis*). Dušková et al. categorize the verbal mood as follows: **the indicative** (with the discourse function of a statement: *The opening of the Suez Canal in 1869 altered the geographic balance of world trade.*), **imperative** (with the discourse function of a directive: *Hurry up!*), **conditional** (as one of the means of epistemic modality: with the form of *should/would* and infinitive without *to*) and subjunctive (mostly used as a means of epistemic modality: *It is advisable that discipline not be enforced too strictly*).

Notional mood expresses “something which is fundamentally the same as verbal mood but doesn’t fit the strict definition” (Portner, 2008: 193). An example of a notional mood is the English use of infinitive, applying the verbal mood in a different form (e.g. after the verb *want*).

Sentence mood (also referred to as clause type or sentential force) applies on the level of sentence (clause) types which are classified by Dušková et al. as *declarative, interrogative, imperative, exclamative* (Dušková et al., 2006: 309) and their sentential forces are classified as follows: declarative sentences with the discourse function of *assertion*, interrogative sentences with the discourse function of *asking*, imperative sentences with the discourse function of *requiring* sth. (Portner, 2008: 193-194) and last but not least, the exclamative sentence type expressing the *feelings about what is being said* (Dušková et al., 2006: 310).

2.2 Means of expressing modality

Portner (2008: 5-6) classifies the following means as expressing sentential modality (the overall term for both deontic as well as epistemic modality):

- **modal auxiliaries:** *must, can, might, should*, and the like. (defined in Section 2.3.1)
- **semi-modals:** (*need (to), ought (to)* etc.; in other words verbs which do not fulfil the criteria for being an auxiliary in the English sense²)
- **modal adverbs:** *maybe, probably, possibly*, and so forth.
- **generics, habitual, individual-level** predicates: *A dog is a wonderful animal.* (generic) *Ben drinks chocolate milk.* (habitual). *Noah is smart.* (individual-level predicate)
- **tense and aspect:** the future (will), past tense to express unreality (*Even if Mary stayed until tomorrow, I'd be sad*)
- **conditionals:** if... then sentences
- **covert modality:** *Tim knows how to solve the problem.* Covert modality refers to sentences which express modal meaning, even though not overtly (without the use of a modal auxiliary, for instance). The sentence can be paraphrased as Tim knows how to solve the problem.
- **other linguistic constructions:** other constructions expressing modal meaning

Furthermore, Huddleston and Pullum (2002: 173-174) add more expressions of modal meanings apart from the modal verbs themselves:

- **lexical modals:** covering adjectives like *possible, necessary, likely, probable, bound, supposed*, adverbs as *perhaps, possibly, necessarily, probably, certainly, surely*, verb as *insist, permit, require* and nouns as *possibility, necessity, permission* and similar derivatives.

² For the purpose of the present paper, the overall term „*modal verbs*“ (including both central modal auxiliaries as well as the categories not fulfilling all the criteria of modal auxiliaries, see Section 2.2) is used for both modal auxiliaries as well as semi-modals.

- **clause type:** despite the declarative sentences, other sentence types are closely linked to modality; such as imperatives to express *directives*, interrogatives to *demand an answer*, etc.
- **subordination:** subordination is very often a marker of possibility; as in the construction with mandative *should* (referred to by Quirk et al. as *putative*): *It's strange that he **should** be quiet*. Subordination used to express modality is particularly important in conditional.
- **parentheticals:** containing lexical models such as *think, seem, (He is, I think/it seems, almost bankrupt)* etc.

The means of expressing modality, included both under Portner's or Huddleston and Pullum's classifications, are going to be referred to in the empirical part of the present thesis.

2.2.1 Modal verbs

The "core" means of expressing deontic as well as epistemic modality in English is the category of modal verbs (Portner, 2008: 2). Modal verbs constitute a specific category of auxiliaries sharing distinctive grammatical properties.

Modal verbs are divided by Quirk et al. into the following categories (the following classification is followed in the present paper):

- **central modals:** *can, could, may, might, shall, should, will/'ll, would/'d, must*
- **marginal modals:** *dare, need, ought to, used to*
- **modal idioms:** *had better, would rather/sooner, be to, have got to*, etc.
- **semi-auxiliaries:** *have to, be about to, be able to, be bound to, be going to, be obliged to, be supposed to, be willing to*, etc.
- **catenatives:** *appear to, happen to*
- **main verb + non-finite clause:** *hope to*-infinitive, *begin to*-infinitive (Quirk et al., 1985: 137).

2.2.1.1 Central modals

The following table summarizes the form of central modals, referred to by Quirk as central modals:

Table 1: Forms of the modal auxiliaries

Nonnegative	Uncontracted negative	Contracted negative
<i>can</i> <i>could</i>	<i>cannot</i> <i>could not</i>	<i>can't</i> <i>couldn't</i>
<i>may</i> <i>might</i>	<i>may not</i> <i>might not</i>	<i>mayn't</i> <i>mightn't</i>
<i>shall</i> <i>should</i>	<i>shall not</i> <i>should not</i>	<i>shan't</i> <i>shouldn't</i>

Nonnegative	Uncontracted negative	Contracted negative
<i>will</i> <i>'ll</i>	<i>will not</i> <i>'ll not</i>	<i>won't</i>
<i>would</i> <i>'d</i>	<i>would not</i> <i>'d not</i>	<i>wouldn't</i>
<i>must</i>	<i>must not</i>	<i>mustn't</i>

The central modals (also referred to as modal auxiliaries) share the following set of criteria:

- they are followed by a bare infinitive: *I can go*.
- they cannot appear in non-finite forms: **to can/*canning/*canned*
- they do not have the –s ending in 3rd person singular (e. g. *he/she/it can*) **She cans come*.
- they have abnormal time reference: *You could leave this evening* (not past time) (Quirk et al., 1985: 137). For further detail see 2.3.

Palmer adds another criterion to central modals:

- they cannot occur with each other in the verb phrase, **He may will come* (Palmer, 1979: 9).

The modal verbs *should* and *shall* both fall under the category of central modals. *Be supposed to*, on the other hand, belongs, according to CGEL, to the category of semi-auxiliaries.

2.2.1.2 Semi-auxiliaries

The semi-auxiliaries are defined as “a set of verb idioms having both modal and aspectual meaning” (Quirk et al., 1985: 143). This category of verbs is always introduced by the primary verbs *have* or *be* and consists of the following constructions:

<i>be able to</i>	<i>be bound to</i>	<i>be likely to</i>	<i>be supposed to</i>
<i>be about to</i>	<i>be due to</i>	<i>be meant to</i>	<i>be willing to</i>
<i>be apt to</i>	<i>be going to</i>	<i>be obliged to</i>	<i>have to</i>

The category of semi-auxiliaries is subsumed under the broad category of modal verbs mostly due to the fact that each of its representative carries a distinct idiomatic meaning despite the fact that it does not follow most of the criteria carried by central modals (their time reference is normal, they appear with –s and can appear in non-finite forms, the only criterion they fulfil is the fact that they cannot occur with another modal in a verb phrase) (Quirk et al., 1985: 143-144).

2.2.1.3 The meaning of modal verbs

Quirk et al. divide the meanings of modal verbs into two groups based on the binary distinction between the two kinds of modality – *deontic* and *epistemic*:

- the modal verbs denoting **permission**, **obligation**, and **volition** which generally express intrinsic human control over events (referring to deontic modality)
- the modal verbs denoting ‘**possibility**’, ‘**necessity**’, and ‘**prediction**’ which do not primarily express human control of events but most commonly human judgement of what is or is not likely to happen (referring to epistemic modality) (Quirk et al: 1985: 219).

However, Quirk et al. state that the majority of modal verbs express both the deontic as well as epistemic meaning (e.g. *may* expresses the meaning of permission as well as possibility), moreover, the meanings of modal verbs to a large extent overlap (*I’ll see you tomorrow* may refer either to volition or prediction). These factors, among others (the varied frequency of central modals, the differences between BrE and AmE), make the very area of modality a complex topic (Quirk et al., 1985: 219-220).

Biber et al. classify modal verbs into groups according to their meaning, leaving aside the distinction between deontic/epistemic modality as well as central/marginal modals/modal idioms/semi-auxiliaries:

- **permission/possibility/ability:** *can, could, may, might*
- **obligation/necessity:** *must, should, (had) better, have (got) to, need to, ought to, be supposed to*
- **volition/prediction:** *will, would, shall, be going to* (Biber et al., 1999: 485).

2.2.1.3 The meaning of weak obligation

The term **weak obligation** corresponds to the Czech concept of ‘*záhodnost*’, which is defined by Dušková et al. as a milder degree of obligation (Dušková et al., 2006: 198). This meaning is referred to by Leech as ‘*weakened obligation*’, described as a specific type of an obligation in which “the weakening often reduced ‘*obligation*’ to something like ‘*desirability*’” (Leech, 2004: 101). Leech assumes that this particular meaning expresses *a lack of full confidence* in the fulfilment of the event described in the proposition. See the difference:

(3) Milo **must** pay for the broken window.

(4) Milo **should** pay for the broken window.

While ex. (3) is interpreted by Leech as “*he will do so because I say so*”, ex. (4) is interpreted as “*but he probably won’t*” (Leech, 2004: 101).

Weak obligation falls under the category of deontic modality, concerning human control over events. As mentioned above (see 2.2.2), obligation is most commonly expressed by the verbs *must*, *have (got) to*, *need to*, *should*, *(had) better*, *ought to* and *be supposed to*.

While the first three modals clearly represent a strong degree of obligation, the following modals *should*, *had better*, *ought to* and *be supposed to* represent obligation in a more tentative way (Dušková et al., 2006: 195).

According to Dušková et al., English also differentiates between the source of modality³:

- **the obligation resulting from the inner belief of the speaker (or the natural order of things):** represented by *must*, *should*, *ought to*, *shall*
- **the obligation resulting from outer circumstances:** covered by *have (got) to*, *be to*, *be supposed to* (Dušková et al., 2006: 193-198).

The two latter sources of obligation will be further discussed in the description of the modal verbs themselves.

The following sections (2.3, 2.4, 2.5) are going to discuss the three modals expressing *weak obligation* in English. Each section is divided according to the formal classification of the meanings of the modal verbs.

2.3 The modal auxiliary *should*

2.3.1 The formal classification of *should*

The modal verb *should* belongs to the category of **central modal auxiliaries**, similarly to *can*, *could*, *may*, *might*, *shall*, *should*, *will*, *would*, and *must* (Quirk et al., 1985: 191).

Despite the fact that *should* used to function as the preterite form of *shall*, it has nowadays very little in common with *shall* (Leech, 2004: 100). One of the frequent uses of *should* in the preterite form which represents the past tense of *shall* occurs in indirect speech, as in:

(5) *Shall I open the window?*

(6) *She asked me if she **should** open the window.*

2.3.2 *Should* expressing deontic modality

³ The source of modality is in the empirical part of the present paper referred to as „the imposer of the obligation”.

Semantically, *should* expresses both types of modality – **epistemic** and **deontic one**. *Should* in the meaning of deontic modality expresses *weak obligation* of an action whose agent is the speaker himself or herself (Dušková et al., 2006: 195). In the 1st person, the imposer of the obligation is the same as the agent of the required action (*I should ask his permission but I am not going to*). In the 2nd or 3rd person, however, the agent of the required action differs from the imposer of the obligation (*you shouldn't act so rashly* – the speaker imposes on the addressee not to act so rashly). The deontic modality, therefore, results from the speaker's inner conviction.

According to Quirk et al., *should* (and *ought to*) expresses the same basic modality of obligation as *must/have (got) to*, generally implying the speaker's authority but it implies that the speaker does not have confidence that the recommendation will be carried out. A stronger obligation is expressed by *should* in the perfective aspect, as in: *They should have met her at the station* (implying that they actually didn't).

Coates and Leech conducted a corpus-driven research in 1980 in LOB and Brown Corpora and defined the most common meanings of eleven modals (*can, may, will, shall, must, ought to, should, need, could, might, would*). According to the results of their study, the most common meaning of *should* is the deontic expression of obligation (specified in the present paper as 'weak obligation'). Coates further specifies the deontic meaning of *should* as *giving or asking for advice or moral suggestions* (Coates, 1983: 81).

2.3.3 *Should* expressing epistemic modality

The meaning of *should* expressing epistemic modality is categorised as the implication of the probability of an action, as seen in ex. (7):

(7) *They **should** know the result tomorrow*

The sentence can be paraphrased as it is probable that they will know the result tomorrow (Dušková et al. 2006: 196).

Similarly to *should* in the deontic use, the epistemic use of *should* is also contrasted with the modal *must*. Leech refers to the meaning of *should* expressing epistemic modality as the meaning of "logical necessity". This is illustrated by the contrast between (8) and (9):

(8) *Our guests **must** be home by now.*

(9) *Our guests **should** be home by now.*

Should in ex. (9) weakens the strength of modality in referring to in ex. (8) by indicating the speaker's doubts about the actualisation of the action. While Dušková et al. define this meaning as 'probability', Leech applies the term 'weakened logical necessity' (Leech, 2004: 101). The difference between the logical necessity expressed by *must* or *have (got) to* lies in

the fact that the use of *should* (*ought to*) implies a certain level of desirability. This is further specified by Quirk et al., when comparing the following propositions: *There should be another upturn in sales shortly./?There should be another disaster shortly*. The second proposition seems odd as it suggests that the speaker favours the prospect of disasters in the future and the proposition would make more sense with *must*: *There must be another disaster shortly* (Quirk et al., 1985: 227).

2.3.3 *Should* as a marker of putative and hypothetical meaning

Quirk et al. specify two more uses of *should*:

should as a marker of putative meaning

should as a marker of hypothetical meaning (Quirk et al., 1985: 234).

▪ *Should* as a marker of putative meaning

Should as a marker of putative meaning is demonstrated below:

(10) *She insisted that we should stay.*

(11) *I can't think why he should have been so angry.*

Ex. (10) illustrates the fact stated by Dušková et al. (Dušková et al., 2006: 196), that *should* occurs in nominal content clauses after verbs of request, demands, suggestions, directives, etc. (such as *ask, request, demand, require, suggest, propose, recommend, insist*, etc.).

This use of *should* alternates with the mandative subjunctive: *He insists that all numerical data be checked* (more frequent in AmE) or the indicative: *He insists that all numerical data are checked*. The choice between putative *should* whereas the indicative may rely on the communicative dynAMm of the proposition (Dušková, 2015: 241).

Ex. (11) is defined by Dušková et al. as the use of *should* following evaluative or attitudinal expressions such as *it is strange, odd, lucky, fortunate, etc. or modal expressions*, such as *it is impossible, it is unthinkable, etc.* Its meaning is close to subjunctive despite the fact that it may refer to an already existing or even executed action.

Quirk et al. note that putative *should* functions as a reference to some “putative world”, according to Quirk et al. which might start to exist (Quirk et al., 1985: 234).

A similar meaning to the putative *should* is carried out by *should* in several kinds of questions:

(12) *How should I know?*

(13) *Why should he think so?* (Dušková et al., 2006: 197)

In these kinds of questions, *should* occurs after evaluative expressions and it refers to the past (despite its low number in AmE – see Dušková et al., 2006: 197).

▪ ***Should* as a marker of hypothetical meaning**

Should as a marker of hypothetical meaning is demonstrated by ex. (14) below:

(14) *If there were an accident, we would/should have to report it.*

Should occurs in a subordinate clause here with a clearly hypothetical meaning referring to unreal conditions. Dušková et al. provide one more example of *should* occurring in a conditional clause:

(15) *If that improbable event **should** ever take place / **should** that improbable event ever take place, there's always Paul to turn to.*

In this use, the meaning of *should* can be interpreted as *by chance* (*snad, náhodou* in Czech – Dušková et al., 2006: 197).

This use as well as meaning of *should* is very specific, used primarily as a marker of the mood of the clause rather than the prototypical expression of either kind of modality, therefore, it was not focused upon in the selection of examples with *should* in the empirical part of the present paper (see Section 3.3).

2.3.4 *Should* and *ought to*

Dušková et al. classify *should* and *ought to* on the same level in terms of their meaning. While *should* belongs to the central modal auxiliaries, described by Leech as a secondary modal, *ought to* is considered rather rare these days (Leech, 2004: 103). Leech defines *ought to* as a less common alternative to the deontic meaning of weak obligation as well as the epistemic reference to weakened logical necessity:

(16) *Milo **ought to** pay for the broken window.*

(17) *Our guests **ought to** be home by now.*

Both the examples (16) and (17) can be reformulated with the use of *should*: *Milo should pay for the broken window* and *Our guests should be home by now*.

Similarly to *should*, *ought to* also does not serve only as a past form anymore these days (Leech, 2004: 103). The preterite form of *ought to* is formed the same way as that of *should*: *ought to* followed by a past infinitive (*She ought to have seen the car coming* - Leech, 2004: 102).

Despite the fact that both *should* and *ought to* express weak obligation, their meanings are often classified distinctly: concerning the **subjectivity** of the two modals, *ought to* is considered more objective than *should* (Larreya and Riviere, 2005: 115). Moreover, Verhulst, Depretere and Heyvaert prove that the main difference between the two modals lies in the party that is meant to benefit from the fulfilment of the necessity – *ought to* most commonly

refers to the fact that the fulfilment of the necessity is mainly beneficial to another party than to the speaker (Verhulst, Depretere, Heyvaert, 2005, 21).

2.4 The modal auxiliary *shall*

2.4.1 The formal classification of *shall*

Formally, *shall* refers to the present tense, while its preterite form is represented by *should* in cases of indirect speech and hypothetical clauses (see Section 2.3.1).

In present-day English, *shall* is used rather marginally. In fact, according to Leech, *shall* occurs nowadays only in a few rather restricted linguistic contexts (Leech, G., 2004: 88), that is why it is referred to as “the discourse modal” by Palmer (Horálek, 2010: 9). These contexts are going to be further specified below.

2.4.2 Shall expressing deontic modality

From the point of view of the binary distinction of modality (deontic vs. epistemic), the verb *shall* expresses **exclusively deontic modality**, in the meaning of weak obligation (Dušková et al., 2006: 199). According to Dušková et al., the speaker guarantees the implementation of a plan which in different contexts can be realised as a *promise* (example 18), *decision* (example 19) or *threat* (example 20).

(18) *I promise to get you that book, you **shall** have it for your birthday.*

(19) *I have never cheated and never **shall**.*

(20) *He **shall** regret this* (Dušková et al., 2006: 199).

Quirk et al. do not operate with the term weak obligation and distinguish two uses of *shall*:

- prediction: *According to the opinion polls, I **shall (will)** win quite easily.*
- volition⁴: *We **shall (will)** uphold the wishes of the people./You shall stay with us as long as you want.*

In the use of *shall* for a prediction, *shall* alternates with the use of *will* especially in informal English, despite the fact that prescriptive grammar of BrE forbids the use of *will* with I or we (Quirk et al., 1985: 230). There is basically no semantic difference between *will* and *shall* in the meaning of prediction.

The main difference between *will* and *shall* in the meaning of volition lies in the fact that *will* implies the will of the subject of the sentence, while *shall* implies the will of the speaker (Horálek, 2010: 9).

⁴ Volition is a term used by Quirk et al. which is subsumed under deontic modality and to a great extent overlaps with Dušková et al.'s term of weak obligation resulting from speaker's own conviction.

When occurring with the 2nd or 3rd person subject in statements; as in *You shall stay with us as long as you want*, *shall* carries the meaning “*I am willing (for you) to*”, therefore the volition/weak obligation refers to the speaker, yielding to the wishes of another. Apart from will, *shall* can also be replaced in this use by *can* (Leech, G., 2004: 89).

Leech adds another meaning to the semantics of *shall*, the meaning of intention:

- (21) *I shall inform you when the situation changes.*

Shall can be replaced in this context by a less formal *will* (Leech, G., 2004: 89).

According to the research conducted by Coates and Leech, the most common meaning of *shall* is as follows: in BrE, it is the deontic meaning ‘obligation’ (‘weak obligation’), in AmE it refers to the most common meaning of ‘volition’.

▪ ***Shall in questions***

The frequency of *shall* is higher in questions than in statements, especially in BrE (Leech, G., 2004: 89). In questions, the meaning of *shall* slightly differs based on the subject of the sentence.

In 1st and 3rd person subjects, it is no longer the speaker who is the source of the modality but the authority is the hearer:

- (22) *Shall I carry your suitcase?*

The question can be paraphrased as “*Do you want me to carry your suitcase?*” (Leech, G., 2004: 91). The meaning of *shall* with 1st or 3rd person subject is referred to by Horálek as “neutral volition on the part of the listener”.

Shall in questions may also appear with the subject *You*. Horálek (2010: 41) provides an example:

- (23) *Shall you take a holiday this summer?*

With the 2nd person subject, *shall* may be replaced with *will* and the meaning is classified by Horálek as “intermediate volition” (Horálek, 2010: 42). In case the subject is the inclusive *we*, *shall* cannot be replaced with *will*:

- (24) *Shall we have dinner?*

This kind of question can be according to Leech paraphrased as “*Do you agree with the intention to have dinner?*” (Leech, G., 2004: 91). The inclusive *we* usually refers to both the speaker and the listener (‘you and I’= ‘we’) *Shall we*, therefore, functions as a suggestion or invitation (Quirk et al., 1985: 230). The invitational nature of *shall we* is also confirmed by its use in question tags after the construction *Let’s*: *Let’s have an ice-cream, shall we?* (Leech, G., 2004: 91). This meaning is also referred to by Horálek as “intermediate volition” (Horálek, 2010: 42).

2.5 The semi-auxiliary *be supposed to*

2.5.1 The formal classification of *be supposed to*

Be supposed to is a construction which stands formally rather apart from the previous two modals. It is not classified as a modal auxiliary as *should* and *shall* but as a semi-auxiliary (see Section 2.2 for the definition).

Be supposed to may well be used for the present time reference (*I am not supposed to tell you*) as well as for the past, as in *It is supposed to have been posted yesterday* (Huddleston and Pullum, 2002: 208), which is one of the properties that central modals do not have (see Section 2.2)

2.5.2 *Be supposed to* expressing deontic modality

Similarly to *should*, *be supposed to* denotes both deontic and epistemic modality. An example of *be supposed to* expressing deontic modality is:

- (25) *Civil servants, as the name suggests, **are supposed to** be servants of the public.*

In this case, *be supposed to* can be replaced by *should* (Leech, G., 2004: 106).

However, in the deontic use, *be supposed to* semantically expresses the weak obligation of an action whose agent is not the same as the agent of the modality - the modality results from outer circumstances (Dušková et al., 2006: 181). The **deontic source** of this construction, therefore, differs from *should* and *shall* where the weak obligation results from the speaker's own conviction.

2.5.3 *Be supposed to* expressing epistemic modality

Be supposed to in epistemic sense appears rather occasionally:

- (26) *They say it's **supposed to** snow here by the end of the week.*

In ex. (26), *be supposed to* expresses probability or logical necessity the same way as the modal *should* does (Leech, 2004: 105).

Be supposed to with the passive infinitive expresses possibility, as expressed by the example *It is supposed to have been posted yesterday*, which can be paraphrased as “*it's alleged to have been*” (Huddleston and Pullum, 2002: 208).

2.5.3 *Be supposed to* and modal verb *be*

Finally, the comparison of *be supposed to* with the construction *be to* needs to be added. Dušková et al. claim that in an ordinary speech *be supposed to* substitutes a more formal and nowadays declining in use modal verb *be* (the verb *be* followed by an infinitive such as in *I am not supposed to tell you* (Dušková et al., 2006: 198) instead of *I am not to tell you*.

The modal verb *be* is typically associated with a very formal style (Leech, 2004: 104). A corpus research conducted by Leech has shown a forty per cent decrease in the use of the modal verb *be* in nowadays American English; the difference between the use of *be to* in BrE was 17,2 %., in *AmE*, it was more than 40,1 % (Tomšová, 2013: 26).

2.6 The concept of modality in Czech

The concept of modality in Czech is understood as a complex semantic phenomenon which is considered an obligatory element of the sentence structure (Ševčíková, 2009: 11). According to Ševčíková (2009: 11), Czech linguistics has not achieved a homogenous definition of modality, therefore, more perspectives to the division of modality in Czech are discussed in this section.

Petr et al. (1986: 167) divide modality it into two areas: **objective**, describing the relationship of the content of the statement and reality (similar to the concept of epistemic ‘*jistotní*’ modality) and **subjective**, describing the relationship of the content of the statement and the speaker (similar to the concept of deontic ‘*dispoziční*’ modality).

Mluvnice češtiny, on the other hand, states four types of modality: **factual**, **voluntative**, **attitudinal** and **epistemic**. This division is considered more detailed and appropriate by Ševčíková (Ševčíková, 2009: 12).

Factual modality (‘*skutečnostní*’) describes the validity of the content of the proposition. This validity is divided into two opposing levels: real and unreal. It is expressed by means of the indicative and conditional sentence type (Ševčíková, 2009: 13).

Voluntative modality (‘*dispoziční*’ or ‘*volitivní*’) expresses the disposition of the agent of an action to the actualisation of the action. The degrees of actualisation are understood as *necessity*, *possibility* and *permission* (Petr, 1986: 168). This modality refers to the English notion of deontic modality (see Section 2.1).

Attitudinal (‘*postojová*’) modality describes the communicative intention of the speaker and is expressed by both the mood and intonation at the end of the statement. On the pragmatic level, it may be fulfilled as *notification*, *question* and *request*. Attitudinal modality is usually expressed in complex sentences introduced by the main clause as “*poručím ti,*” “*prosím tě,*” etc. (Ševčíková, 2009: 21).

Epistemic modality (‘*jistotní*’ or ‘*pravděpodobnostní*’) then refers to the degree of certainty or probability of an action (Petr, 1986: 169), similarly to the English conception (see 2.1). Lexical means are used to express epistemic modality: the modal adverbials such as *je jisté*, *je vyloučeno* or certain verbs (*pochybuje*, *soudí*, *zdá se mu*, *předpokládá*) as well as modal particles as *jistě*, *zřejmě*, *stěží* (Ševčíková, 2009: 20).

2.6.1 The means of expressing modality in Czech

The means expressing modality in Czech are the following verbs: *moci*, *mít*, *muset*, *smět* and *chtít*. Furthermore, voluntative modality is also expressed by modal adverbials⁵; i.e. constructions of the verb *být* followed by a modal expression – *it is necessary/je třeba*) as well as by certain full verbs such as *nezbývá než*, *sluší se* (Ševčíková, 2009: 17).

2.6.2 Modal verbs in Czech

The category of modal verbs in Czech includes the verbs *muset*, *mít*, *mot*, *smět*, *hodlat*, *umět*, *dovést*, *chtít*, (*dá se*, *být schopen*, *být sto* and peripherally also *chystat se*, *být možné*, *chtít*, *aby*) (Ševčíková, M., 2009: 32).

Similarly to modal verbs in English (see Section 2.2.1), Czech modal verbs also carry certain properties which define their modal nature, such as:

- they are followed by the infinitive (*chce vyhrát*)
- they cannot be expanded with a noun
- they do not form imperative
- they do not change when transformed to a passive etc. (Ševčíková, M., 2009: 33).

The meaning of modal verbs in Czech is classified into three categories:

- 1) **necessity** (‘nutnost’) being further divided into utmost necessity (‘krajní nutnost’) and weak obligation (‘záhodnost’)
- 2) **possibility** (‘možnost’)
- 3) **volition** (‘vůle’)

Furthermore, three types of the sources of the modality are defined:

- a. the source of the modality is the same as the agent of the action (the agent *has to/may/wants to* realize an action)
- b. the source of the modality differs from the agent of the action
- c. the source of the modality are outer circumstances (Ševčíková, M., 2009: 33).

2.6.2.1 The verb *mít*

Ševčíková classifies the modal meaning of the verb *mít* under the voluntative modality. It expresses weak obligation resulting from outer circumstances: *What am I to do next? Co mám dělat dál?* or from the speaker’s own conviction: *She knows how to deal with a naughty child; she should be a teacher. (...) měla by být učitelkou* (Ševčíková, M., 2009: 33-34).

As seen above, the Czech repertoire of modal verbs of expressing weak obligation is more limited than the English one (while the English applies the modal verb *be/be supposed*

⁵ ,Modální predikáty‘ in Czech (Dušková et al., 2006: 191).

to when the source of modality refers to outer circumstances and *should* in examples where the source of modality is represented by the speaker.

2.6.3 The English modal verbs *should*, *shall*, *be supposed to* and their corresponding counterparts in Czech

According to Dušková et al. (2006: 181-191), all the three modal verbs *should*, *shall*, *be supposed to* correspond the meaning of the Czech verb *mít*.

Should corresponds to either the conditional or indicative mood of *mít*, as in: *two points should be emphasised ... měly by být zdůrazněny dvě věci* (Dušková et al., 2006: 195).

Shall, on the other hand, corresponds either to *mít*, but also to *smět*, *mušet* and the future tense according to Dušková et al. (especially in declarative sentences – *I shall go with you ... půjdu s vámi*). Its meaning overlaps with the meaning of future prediction, however. Horálek's findings, therefore, indicate that synthetic future tense is also a frequent counterpart of the modal verb *shall* in Czech.

The Czech corresponding counterpart of *shall* in questions (expressing neutral/intermediate volition on the part of the listener) refers in Czech either to synthetic future tense or to the Czech verb *mít* as Horálek points out (2010: 36-40). Dušková et al. also refer to the Czech verb *mít* as a translation counterpart of *shall* in questions: *Shall I go with you? Mám jít s vámi?* (Dušková et al., 2006: 199).

Be supposed to also primarily corresponds to the meaning of *mít*, however, other Czech means express the meaning of weak obligation resulting from outer circumstances, such as the meaning of modal adverbials: *je třeba*, *je nutno* (Dušková et al. 2006: 198).

3 MATERIAL AND METHOD

3.1 Bidirectional corpus-supported approach

The methodology of the present paper is based on *the bidirectional corpus-supported approach* pioneered by Malá (2013). It is a method of contrastive corpus-supported approach relying on the use of salient translation counterparts as the markers of meaning. The advantage of this approach, as Malá notes, is that it does not rely on the linguistic form only but also on the meaning. The bidirectional corpus-supported approach consists of three steps:

1. The first step is **the identification of the three modal verbs** in English fiction texts (the selection of which is described in 3.2).
2. The second step is **the analysis of their patterns of translation correspondence in Czech** (with the expected most frequent counterpart - the Czech verb *mít*).
3. The final step is to choose **the typical Czech counterpart** shared by all three of the modal verbs and identify **its translation correspondences in English**. This approach is expected to specify the differences in meaning between the selected modal verbs.

3.2 Material and method

Two samples, one analysing the direction from **English to Czech**, another one directed from **Czech to English** were used in the present paper based on examples drawn from a multilingual corpora called Parallel Corpus InterCorp⁶.

The English-Czech sample contains **150 examples** of the modal verbs *should*, *shall* and *be supposed to* and their Czech translation counterparts. The examples are subject to analysis in Section 4.

Moreover, 100 examples of the expected Czech counterpart of all three modal verbs – the Czech verb *mít* – were gained for the Czech to English sample. Czech served mainly as an auxiliary language which helps in further specification the use and meaning of the modal verbs *should*, *shall*, *be supposed to* with nuances hardly noticeable in the direction from English to Czech. Therefore, a particular emphasis was put on the translation of *mít* into English by *should*, *shall*, *be supposed to*. These examples are subject to analysis in Section 5-

Since each of the modal verbs is analysed using a limited sample (50 instances per each verb), the selection of each of the three verbs is limited to the **present tense form** only. Therefore, in each of the modal verbs, the query itself had to be tailored to this limitation of form. Further attributes of the query are described in the respective sections concerning each

⁶ Český národní korpus - InterCorp. Ústav Českého národního korpusu FF UK, Praha. Cit.20.04.2016, available from WWW:
<<http://www.korpus.cz>>.

of the modal verbs. All examples are listed in the Appendix section with the respective author and number. If necessary, the close context was added to an example, marked in square brackets .

- ***Should***

Despite the limitation of the query to the present form only, it was impossible to form the query in order to avoid all the constructions using *should* + *have* + *past participle* by the exclusion of *have* in the formulation of the query. This would, in fact, also exclude the lexical use of *have* as in *what colour it **should** hav/jakou má mít barvu*.

Therefore, only the basic query searching for all forms *should* was used and a manual exclusion of the phrases using *should have* + *past participle* followed.

Concerning the material itself, the modal verb *should* was extracted from English fictional texts only (with 6572 hits on the whole, making it 576 instances per million positions) by creating a subcorpus of five English fiction texts. The selection of the novels was governed by the year of publication of each fiction text (the imaginary borderline was set at the beginning of the second half of the 20th century as to reflect present-day English use of *should*). The list of all examples of *should* in the respective fiction text is presented in Appendix Table 1⁷.

Concerning the semantics of the modal verb *should*, a thorough manual selection needed to be used in order to avoid examples of *should* expressing epistemic modality, the putative as well as hypothetical use of *should* and the use of *should* in rather fixed phrases and questions (see Section 3.3 for further information).

- ***Shall***

The query used for the the identification of *shall* in the English fiction texts in the parallel corpus InterCorp is as follows (in the CQL “Corpus Query Language”):

- **[word="Shall"][*[word="\?"]within <s id=".*" />**

The selection of the verb *shall* is limited to *yes/no* questions only (for the definition of *yes/no* questions, see Section 4.1.2). The query excerpted *shall* at the initial position of a sentence allowing for any words being placed in between the initial *shall* ([word="Shall"]) and question mark at the final position. This limitation of the query had to be done in order to avoid the future use of *shall* which may easily be confused with the modal one, as Quirk et al. suggest (this is noted in Section 2.4.2).

⁷ The reference to the list of examples in the Appendix follows each example in the empirical part of the present paper in brackets. See *Primary sources* for the full list of the selected novels.

The decision about the selection of *shall* in *yes/no* questions was made due to the fact that *shall* occurs most commonly in this use only (Horálek, 2010: 27). See the excluded examples below.

With this limitation in use, the occurrence of *shall* in interrogative sentences is rather scarce, with only 183 hits in the whole corpus (1,31 instances per million positions, a large contrast to the verb *should*).

Due to the small size of the sample, it was not possible to apply the same procedure as with the selection of the verb *should* (ten examples selected from five novels) and a greater number of novels had to be selected. A subcorpus including ten novels (the selection of which relied on the same condition as with the verb *should*) was made, each of which provided five examples of the modal verb *shall* in questions. All examples of *shall* are presented in Appendix Table 2.

- ***Be supposed to***

The query created to draw examples of *be supposed to* from the corpora is presented below (in CQL form as well):

- `[lemma="(?)be" & tag="VB[P,Z].*"] [word="not|n|'t"]* [word="supposed"]`

The query includes the lemma⁸ of the verb *be*, allowing for its negative forms as well. The word *supposed* is in almost every case followed by *to*, therefore, *to* does not need to be involved in the query. By the empty position following the word *supposed*, the query allows for the phrase “*supposed not to*”. The verb *be* is also limited to present tense form only. Having used this limitation in the query, only 332 hits occur in the whole parallel corpora (2,38 instances per million positions, also a surprising contrast with the verb *should* – see above).

Another obstacle while selecting the examples of *be supposed to* was to manually exclude the epistemic use of *be supposed to* which does not reflect the meaning of weak obligation (see Section 3.3).

Fifty examples of *be supposed to* in the present tense, ten novels were chosen for the subcorpus of *be supposed to* (the selection of novels was again subject to their year of publication), each of which provided five examples of the construction.

3.3 Excluded examples

- ***Should***

Should expresses both deontic modality (the meaning of *weak obligation*) and epistemic modality (the meaning of *probability/logical necessity*). Therefore, a manual

⁸ The term „lemma“ in CQL refers to constructions including all grammatical forms of the element.

selection in order to exclude the epistemic meaning of *should* had to be performed. Excluded examples expressing epistemic modality include instances such as (29):

- (27) *Since we're on the subject of posters. There was one I noticed on the way out. It **should be** coming up again pretty soon. It'll be on our side this time.*
Ještě k těm billboardům. Když jsme jeli sem, tak jsem si jednoho takovýho všimla, Už bychom kolem něj měli brzy projet. (IG)

Should as a marker of putative as well as hypothetical meaning was also excluded from the English-Czech sample, one of such examples is demonstrated below:

- (28) *Then I saw the surprise register on his face that I **should know** about his feelings for the polo shirt. Potom jsem si všimla, jak se mu ve tváři objevilo překvapení nad tím, že vím o tom, jak má své tričko rád. (AM)*
- (29) *I shouldn't worry too much, if I were you.*
Ále, to nevadí, nedělejte si s tím hlavu. (AM)

As explained in Section 2.3.4, the putative and hypothetical use of *should* serves primarily as a means of marking the mood of the sentence and its meaning cannot be clearly classified under the prototypical deontic use of *should* (expressing weak obligation). For this reason, as well as due to the limited size of the sample, this use of *should* was excluded.

Other rather fixed uses of *should* were excluded from the sample, such as:

- (30) *Well, that ought to do it nicely, I should say.*
Myslím, že by to mohlo být dobré. (AM)
- (31) *I should think that that would be an important item in seeming to be a man.*
Myslím, že je důležité, abyste zachoval zdání, že jste člověk. (AS)

The phrase *I should say* or its alternative *I should think* is repeated several times in the corpora and leads to the conclusion that it is rather an idiomatic phrase than utterance having a modal meaning. The use of *should* in both sentences may alternate with the use of *would* (*I would/should say; I would/should think*), which may be related to the use of *should* as a marker of hypothetical meaning as well.

▪ **Shall**

As stated in Section 2.4.2, the modal implication of *shall* is less understandable in indicative sentences with the future meaning of a prediction. According to Dušková et al., using *shall*, the speaker guarantees the implementation of a plan which in different contexts can be realised as a *promise*, *decision* or *threat* (for further details, see 2.4.2). However, its meaning is hardly defined using the corpora examples and it overlaps with the area of pragmatics which is not of the main concern of the present study. The following examples demonstrate the confusing excluded occurrences:

- (32) *I swear by God that I will do harm to some person, the only thing I care about in this world is revenge, revenge, sweet revenge I long for, then I **shall** be happy in hell.*
*Přisáhám Bohu, že ublížím jistě osobě. Jediné, na čem mi na tomhle světě záleží, je pomsta, pomsta. Toužím po sladké pomstě a štěstí **dojdu** až v pekle. (BR)*

(33) *I shall merely concentrate on what seems to me to be the strong points of your case.*
Míním se soustředit jen na to, co jsou podle mě přednosti vašeho případu. (BR)

(34) *So I shall want to know in good time.*
Takže bych to rád věděl včas. (AM)

Each of the presented examples certainly demonstrate *shall* in its modal sense, however, the exact meaning of which is hard to define and it is not altogether certain to which extent *shall* in this kind of sentences expresses the meaning of weakened obligation. It seems that ex. (32) refers to a future promise (defined by Horálek as speaker's strong insistence), (33) refers to a future intention (defined by Horálek as speaker's willingness) and ex. (34) is a directive imposed on the addressee (described by Horálek as speaker's insistence again).

The excluded subtypes of interrogative sentences included *wh*-questions as well as alternative questions, occurring only peripherally in the sample:

(35) *Margaret, when shall I see you again?*
Kdy se uvidíme, Margareto? (AM)

▪ ***Be supposed to***

Be supposed to in epistemic sense appears rather occasionally and expresses probability or logical necessity the same way as the modal *should* in epistemic use does (see above). An example of *be supposed to* expressing epistemic modality are presented below:

(36) *The monthly rent is supposed to include the premium for the insurance on the contents.*
Měsíční nájemné by mělo zahrnovat i poplatek za pojištění zařízení. (JA)

The proposition (36) does not refer to any specific obligation of one person on another but they talk about a probability, expressed by the translation by the conditional mood of *mít* (referring to the fact that the speaker is not certain about the fact).

3.4 Hypotheses

The analysis aims at verifying the following hypotheses:

▪ **The Czech verb *mít* as a translation counterpart**

H-1: The most common translation counterpart of all three verbs *should*, *shall*, *be supposed to* is going to be the Czech verb *mít*, expressing the meaning of weak obligation.

• ***Should* expressing weak obligation**

H-2: *Should* is expected to be translated either by the indicative or conditional mood of the verb *mít* (see Section 2.6.3). *Should* in declarative sentences expresses obligation resulting from the speaker's belief; *should* in interrogative sentences will probably refer to meanings where the weak obligation is directed from the addressee.

- ***Shall in yes/no questions expressing weak obligation***

H-3: *Shall* in questions will occur either with the subject *I, we* or less frequently with *you* or the 3rd person. According to Horálek, there is a difference in the degree of volition among *shall* with different subjects in questions; *Shall I/3rd person* subject refers to neutral volition, *Shall we/you* refers to intermediate volition. *Shall* in questions will refer to either to the future synthetic tense in Czech or the modal verb *mít*, as Horálek's analysis suggests.

- ***Be supposed to expressing weak obligation***

H-4: *Be supposed to* expressing weak obligation is also expected to be translated by the Czech verb *mít*, alternatively with modal adverbials such as *je třeba, je nutno* as it reflects the same use as the modal verb *be*. In both declarative as well as interrogative sentences, the weak obligation expressed by *be supposed to* will be oriented from the addressee or outer circumstances in general. Nevertheless, according to the findings in the analysis of the translation counterparts of modal *be* by Tomšová (2013), modal adverbials occurred as a translation counterpart of modal *be* only marginally; it is, therefore, expected that modal adverbials will not occur much in the present analysis either.

4 ANALYSIS OF THE ENGLISH-CZECH DIRECTION

The empirical part of the present paper is comprised of two sections: the first section (Section 4) provides an analysis of the Czech translation counterparts of the three English selected modal verbs from the perspective of their distribution in sentence types and the most typical translation counterpart in Czech is identified. The second section (Section 5) focuses upon the translation correspondences of the given Czech counterpart in English and compares the results with Section 4.

4.1 The modal auxiliary *should*

The modal verb *should* may occur either in declarative, interrogative or optative sentences (which may only occur as a complex sentence, explained in 4.1.1). It cannot occur in the imperative sentence type, as the imperative sentence itself expresses a necessary or desirable action (*you **should** be careful – be careful*) (Dušková et al., 2006: 1985).

Each of the sentence type with *should* is further divided into three sections:

- a. the subtypes of the respective sentence type,
- b. the translation counterparts and
- c. the source of the modality (the imposer of the obligation) expressed by *should* in the particular sentence type.

The table below presents the sentence types in which the modal verb *should* occurs in the present sample:

Table 2: Sentence types with *should*

Sentence type	Number of examples
Declarative	36
Interrogative	14
Total	50

As seen above, the occurrence of *should* in the declarative sentence type represents the majority of the present sample with *should*. Both sentence types are further specified below.

4.1.1 Declarative sentences with *should*

Thirty six examples of *should* occur in a declarative sentence type. Declarative sentences follow the pattern of a subject preceding a verb. They are usually formed in the indicative mood, with the discourse function of a statement (Dušková et al., 2006: 311).

Declarative sentences are subdivided into **simple** and **multiple** sentences. The table below presents the distribution of *should* in the two structures of a declarative sentence type.

Table 3: The distribution of *should* in declarative sentences

Type of a declarative sentence					Number of examples
Multiple	Compound	9	Complex	22	31
Simple					5
Total					36

Multiple sentence is a syntactic-semantic unit consisting of two or more clauses. Multiple sentence is further divided into a compound sentence (a sentence containing two or more clauses which are independent of each other) and a complex sentence (which expresses a subordinating relationship between a main clause and a dependent clause) (Dušková et al., 2006: 588, 593).

▪ ***Should* in a compound sentence**

Should occurred in ten **compound sentences**. These compound (or compound complex) sentences mostly occurred in a **copulative** relationship (seven instances), in two cases in an **adversative** one:

- [1] *Damn it, the robot came here and I **should** go there.*
*Zatraceně, tak jako ten robot přišel sem, já **abych šel** tam. (28AS)*
- [2] *We talk about our memories, but **should** perhaps talk more about our forgetting (...).*
*Mluvíme o našich vzpomínkách, ale **měli bychom** spíše mluvit o tom, co si nepamatujeme (...).(37BR)*

Ex. [1] demonstrates a compound sentence in an overtly marked copulative relationship by the use of the conjunction *and* (translated as *a*). Ex. [2], on the other hand, demonstrates an adversative relationship expressed by the conjunction *but* (translated as *ale*).

▪ ***Should* in a complex sentence**

Twenty two examples of *should* occur in a complex sentence. Among these, the majority of examples of *should* occurred in the dependent clause (with one exception only). The dependent declarative clause with *should* occurred in ten examples; being the most frequent structure in which *should* occurred in complex sentences:

- [3] *All the same, Simon, I think I **should** walk along a bit, just in case he arrived and parked before Mr. Dixon came out.*
Bylo by snad lepší, kdybych se šla podívat, jestli náhodou nepřišel, dokud tu ještě pan Dixon nebyl. (13AM)

The example [3] demonstrates a dependent declarative clause with the use of *should*. Dependent declarative clauses occur after the conjunction *that* which is often optional, as may be seen in ex. [3] (Dušková et al., 2006: 594-595). The clause following verbs like *think*, *suppose*, *believe*, *understand*, *propose*, etc. is, according to Dušková et al. (2006: 595), often linked with the preceding one asyndetically (without overt expression of *that*), as demonstrated in [3].

There seems to be a tendency between the verb *think* and *should* to co-occur together (*sb. think-s/thought sb. should*).; a further analysis of this assumption is presented in Section 6

Other types of subordinate clauses with *should* in there structure include adverbial clauses (in four instances), and relative clauses (in four instances).

- [4] *Mr. Beeblerox, sir, said the insect in awed wonder, “you’re so weird you **should be** in movies.*
*Pane Biblbroxi, vydechla hmyzice v posvátném úžasu, když vy jste tak hrozně zvláštní, že byste **měl** hrát ve filmu. (1AD)*
- [5] *It should not be necessary for citizens to require more than one officer of the law to direct what **should be done** (...).*
Nemělo by docházet k tomu, aby občné svým chováním vyžadovali více než jednoho policistu, který by jim nařizoval, co mají dělat. (23AS)

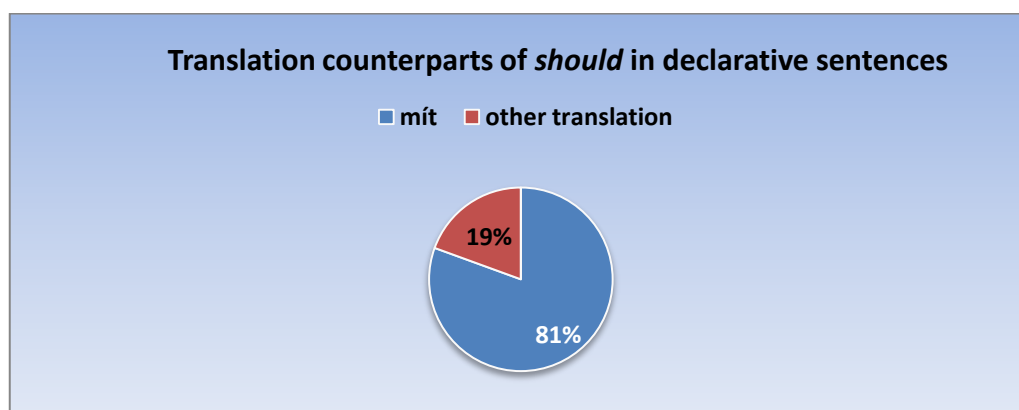
Ex. [4] demonstrates an adverbial clause of result (included under the category of adverbial clauses expressing manner) including the conjunction *so ... that*. The conjunction *that* is omitted from the sentence (*you’re so weird **that** you should be in movies*) (Dušková et al., 2006: 627-633).

Ex. [5] represents a nominal relative clause, introduced by a *wh*-word *what*. According to Dušková et al., the nominal relative clauses most commonly occur in the syntactic function of a subject or object, the latter being the case of ex. [5]. The *wh*-word *what* can be paraphrased using *that which*, as in *to direct that which **should be done*** (Dušková et al., 2006: 613).

4.1.1.1 Translation counterparts of *should* in declarative sentences

Figure 1 further demonstrates the proportion of these translation counterparts in the 34 instances of *should* in declarative sentences:

Figure 1: The proportion of translation counterparts of *should* in declarative sentences (in per cent)



▪ *Mít* as a counterpart of *should* in declarative sentences

Twenty nine instances of the translation counterpart of *should* in declarative sentences was the verb *mít*, constituting 81% of the examples. It is desirable, however, to further analyse the form of the verb *mít*.

The vast majority of examples with *should* translated as *mít* were translated using the conditional mood of the verb *mít* (with only two exceptions). The comparison of *mít* in the conditional mood with *mít* in the indicative mood is presented below:

- [6] “*It should not be necessary¹ for citizens to require more than one officer of the law to direct what should be done².*” said Daneel.
“Nemělo by docházet k tomu, aby občané svým chováním vyžadovali více než jednoho policistu, který by jim nařizoval, co mají dělat,” řekl Daneel. (23AS)

The example [6] demonstrates both forms of *mít* as a translation counterpart to the modal verb *should*. The difference between the indicative mood of *mít* and the conditional one seems to lie in the nature of the obligation itself. While the first meaning is a rather hypothetical obligation resulting from the speaker’s inner belief, the second one refers to a clearly direct obligation imposed by the law.

▪ Other translation counterparts of *should* in declarative sentences

Seven instances of *should* were translated using a lexical paraphrase to express the meaning of the English modal. One of such examples is presented below:

- [7] *Damn it, the robot came here and I should go there.*
Zatraceně, tak jako ten robot přišel sem, já abych šel tam. (46IG)

The example [7] uses a rather idiomomatic phrase *já abych ...* The nature of the phrase seems rather informal. Another example of a divergent other translation counterpart to *should* than via the modal verb *mít* is the use of modal adverbials, as in “*bylo by snad lepší*” in ex. [3].

4.1.1.2 The imposer of the obligation of *should* in declarative sentences

The last aspect to be analysed is the source of the modality, referred to as the imposer of the obligation in the case of *should* in declarative sentences. Table 4 below summarizes the nature of the imposer of the obligation concerning *should* in declarative sentences:

Table 4: The imposer of obligation of *should* in declarative sentences

Imposer						Number of examples
The speaker						29
Addressee present						0
Addressee not-present	not-generic	2	non-generic	5		7
Total						36

▪ Speaker

As seen in Table 4, most examples contain *should* used to impose the weak obligation resultin from the feeling of the speaker themselves. In case of using the **1st person subject** (which occurs in the sample the most – in fifteen examples), the agent of the desired action is the same as the source of the modality.

- [8] *Perhaps I should warn you (especially if you are a philosopher, theologian or biologist) that some of this book will strike you as amateur , do-it-yourself stuff.*
Možná bych vás měl upozornit (zvlášť pokud jste filozofové , teologové nebo biologové) , že části této knihy vám budou připadat jako výplod pouhého amatérského nadšence či kutila. (38BR)

The subject *I* by far dominates the sample. Another construction in which the speaker is also the imposer of the obligation is with the subject *you*; referring to situations where the speaker tells the the addressee what to (hypothetically) do:

- [9] *"Mr Beeblebrox, sir," said the insect in awed wonder, "you're so weird you should be in movies .*
Pane Biblbroxi," vydechla hmyzice v posvátném úžasu, " když vy jste tak hrozně zvláštní, že byste měl hrát ve filmu . (1AD)

The use of *should* in declarative sentences with the subject *you* is, however, very rare (only in three examples).

▪ Addressee not-present

In seven cases, the imposer of the obligation is absent from the situation in which the proposition was uttered. In the case of the category of absent addressees, a distinction must be made between a **non-generic** and **generic imposer of the obligation**. A non-generic imposer refers to a concrete person who, however, is not present in the conversation, as in:

- [10] *Tommy explained he'd expected yet another lecture about how he should try harder (...)*
Tomy vysvětloval, že když mu po hodnocení výtvarných prací poprvé řekla, aby za ní přišel do knihovny, očekával další kázání o tom, jak by se měl víc snažit (...). (47IG)

The proposition in [10] is imposed by a concrete person, although not present in the conversation at the moment of speaking. A generic imposer, however, refers to an obligation resulting from common knowledge/rules/understanding:

- [11] *The only moral it is possible to draw from this story is that one should never throw the letter Q into a privet bush, (...).*
Jediné ponaučení, které z téhle history lze vyvodit je, že člověk nemá neprozřetelně házet písmenem Q do tavalníkového křoví. Jsou ale bohužel chvíle, kdy není vyhnutí. (AD)

The imposer of this particular action seems to be a generic entity with the agent being also generic, referred to as general human agent, realized by the subject one (*člověk* in Czech). The generic application of the rule is also reflected in the translation using the verb *mít* in the indicative mood.

4.1.2 Interrogative sentences with *should*

The following table demonstrates the distribution of *should* in interrogative sentences in the types of questions which fall under this sentence type.

Table 5: The distribution of *should* in interrogative sentences

Type of an interrogative sentence	Number of examples
<i>Wh-</i> questions	10
<i>Yes/no</i> questions	4
Declarative questions	2
Total	16

▪ *Wh-* questions

As seen in Table 5, *wh*-questions constitute the majority of the examples of *should* in interrogative sentences.

Wh-questions include the question pronoun *who*, *what*, *which*, *when* *where*, *how* and *why* (Dušková et al., 2006: 321) and they invite the listener to complete the missing information. Its discourse function is primarily to receive the missing information as it can be paraphrased as “*I am asking if/what/why etc.*”

Most examples of *should* in *wh*-questions start with the question pronoun *why* (eight examples of out ten examples in total), asking about the reason for a certain action:

- [12] *Why should they be passed over?*
Proč by se měli přeskočit? (20AS)

▪ *Yes/no* questions with *should*

Four examples of *should* in *yes/no* questions occur in the sample, represented by ex. [13]:

- [13] *Should we leave?*
Nepůjdeme? (3AD)

▪ Declarative questions with *should*

Among the broader category of *yes-no* questions, there also exists the subtype “declarative questions”. Two examples of a declarative question occur in the sample:

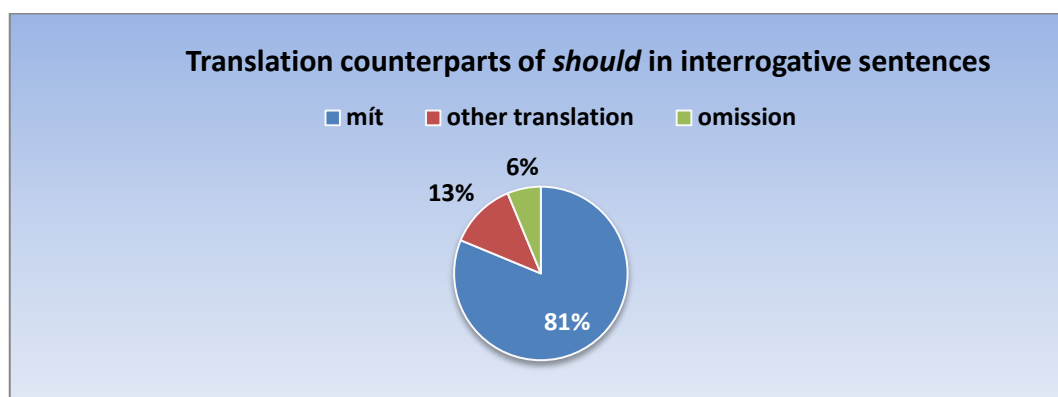
- [14] *You think we should?*
Myslíš, že bychom měli? (5AD)

Declarative questions, despite its classification under *yes/no questions*, do not include the inversion of the subject and the verb, as seen in [14]. This construction is used in a context the speaker is surprised by an unexpected piece of information or wants to show polite interest in what has been said (Dušková et al., 2006: 317). The example [14] also demonstrates the repeated use of *should* following the verb *think* (*that*).

4.1.2.1 Translation counterparts of *should* in interrogative sentences

The distribution of translation counterparts of *should* (where *should* was much less frequent) in interrogative sentences is visualized in percent by Figure 2 below:

Figure 2: The proportion of translation counterparts of *should* in interrogative sentences (in per cent)



As Figure 2 demonstrates, the verb *mít* forms more than three quarters of the English-Czech sample (thirteen out of the sixteen instances in total). Similarly to *should* in declarative sentences, it provides little space for other translation counterparts (one example was translated by a lexical paraphrase, one example represented an omission of the modal meaning of *should* in the translation). The translation counterparts are further presented below.

▪ *Mít* as a counterpart of *should* in interrogative sentences

The verbal mood of the main translation counterpart of *should* in interrogative sentences again confirms the fact that the vast majority of examples of *should* refers to *mít* in the conditional mood (twelve out of thirteen instances):

- [15] Why *should* mortality be less a matter for male boasting than cars , income , women , cock size?
Proč by ale smrtelnost měla být méně důležitým důvodem pro mužské chvástání než auta, plat nebo velikost penisu? (35BR) ["It shouldn't, I suppose. "]

The question does not really imply any (weak) obligation being imposed on the addressee but rather asking the addressee about their opinion. Without further context, the question could even refer to rhetorical questions (further defined in Section 4.3.2). That is why the following sentence was added (in square brackets). Another example of *should* where the weak obligation refers to only hypothetical idea or even asking for advice is exemplified by ex. [16], emphasised by the fact that the form is at the same time negative:

- [16] *Should he throw a faint?*
Neměl by omdlít? (11AM)

▪ Other translation counterparts of *should* in interrogative sentences

Two examples using other divergent means of translation were found in the corpora, one of which is represented by ex. [17]:

- [17] “*Should we leave?*”
“Nepůjdeme?” (3AD)

The negative questions in Czech are used at will with no or little difference from the positive form (*Nepůjdeme/Půjdeme?* – for more details, see Section 4.2.2 concerning the construction *Shall we*). However, this is not the case in English (Compare: *Should we leave?/Shouldn’t we leave?*) (Dušková et al., 2006: 314). They often function as making a suggestion or invitation which does not clearly reflect the prototypical meaning of *should* in questions with I/we which rather refers to asking the addressee about their opinion or advice (as seen in [16] or [17]).

▪ **Omission of *should* in interrogative sentences**

In one instance, *should* was entirely omitted from the questions:

- [18] *Why shouldn’t it?*
A proč ne? (45IG)

The omission of *should* seems to be applied only in examples of short questions used in a conversation. The omission of *sshould* from the translation might have been done to further condensation of the Czech translation – if the translator wanted to involve the weak obligation expressed by *should*, the propositions would be much longer in Czech in comparison to the original., The category of omission relates to those sentences when the modal meaning of *should* does not have any clear counterpart reflecting its meaning; even if there is a certain counterpart, as “*ne*” in the Czech translation of [18].

4.1.2.2 The imposer of the obligation of *should* in interrogative sentences

Concerning the source of modality in interrogative sentences in *should*, there is an expected difference in the nature of the imposer, being no longer predominantly the speaker but the addressee. See Table 6 below:

Table 6: The imposer of the obligation of *should* in interrogative sentences

Imposer			Number of examples
Speaker			0
Addressee present			11
Addressee not-present	generic	non-generic	3
	0	3	
Total			14

▪ **Addressee present**

Should in interrogative sentences occurs most commonly with an addressee present in the conversation (eleven instances). The meaning refers to the fact that the speaker actually asks the addressee about a matter the speaker is not sure about, as in exx. [16] or [17].

▪ Addressee not-present

Concerning the group of the imposers of the obligation, it is necessary to differentiate between the imposer of the obligation present in the conversation and the imposer who is not present. Three instances include an imposer of the obligation **not present** in the conversation itself as in the declarative question below:

- [19] *You mean she thinks **we should be studying** even harder than we are?*
*To jako, že si myslí, že bychom **měli** studovat ještě víc?* (48IG)

In ex. [19], the imposer of the obligation is not present in the conversation itself, however, it is clear that it is a concrete person (referred to as *she*).

4.2 The modal auxiliary *shall*

The analysis of the translation counterparts of the modal verb *shall* was divided into two parts:

- a) *shall* followed by the 1st person singular (*I*)⁹ and
- b) *shall* followed by the 1st person plural (*we*)¹⁰.

The occurrence of *shall* in *yes/no* questions in the present sample is limited to two realizations of subject only: *shall* followed by 1st person singular or by 1st person plural; each construction carries a specific meaning bearing upon specific translation counterparts. Due to the limitation of the query itself, all the interrogative sentences with *Shall I* and *Shall we* occur in *yes/no* questions only, therefore, this section moves straight towards the analysis of the translation counterparts of both constructions (*Shall I/Shall we*) as such.

The following sections define the difference in meaning as well as translation counterparts between *Shall I* and *Shall we* in detail.

4.2.1 *Yes/no* questions with *Shall I*

Shall in interrogative sentence type followed by the subject *I* refers to the meaning of “neutral volition on the part of the listener” (Horálek, 2011: 41); with the possible paraphrase *Do you want me to do ...?*. This is demonstrated by the example below:

- [20] ***Shall I** accompany you?*
Mám vás doprovázet? (55BN)

The question in [20] can be paraphrased as *Do you want me to accompany you?* Quirk et al. call this use of *shall* “an offer” (Quirk et al., 1985: 230), however, the meaning seems stronger than a mere offer, as exemplified below.

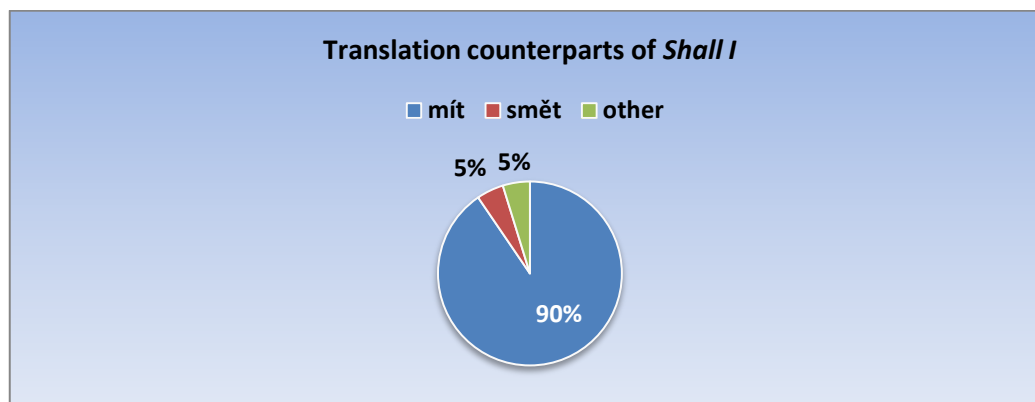
⁹ Further referred to as „*Shall I*“.

¹⁰ Further referred to as „*Shall we*“.

4.2.1.1 Translation counterparts of *Shall I*

Figure 3 demonstrates the proportion of translation counterparts of questions with *Shall I* in the present sample:

Figure 3: The translation counterparts of *Shall I* (in per cent)



As Figure 3 points out, *Shall I* was in the present sample almost exclusively translated by the Czech modal verb *mít* (nineteen instances out of 21 in total, constituting 90% of the present sample). Only two more translation counterparts (*smět* and other lexical divergent paraphrase) occur in the present sample.

▪ The verb *mít* as a translation counterpart of *Shall I*

In contrast to the translation counterparts of *should*, the verb *mít* occurs in all nineteen examples in the indicative mood:

- [21] *Shall I get tickets?*
Mám sehnat lupeny? (78LG)

Even though Horálek refers to the meaning of *shall* followed by 1st person singular (or in cases 3rd person) as “neutral volition” and Quirk et al. refer to its meaning as offer, the majority of examples translated using the indicative mood of *mít* implies that its meaning relates more to a weak obligation which is directed from the speaker, presumably stronger than only an offer or neutral volition.

▪ Other translation counterparts of *Shall I*

Apart from the translation using *mít*, another Czech modal verb *smět* occurs in the sample:

- [22] *Shall I serve you coffee, or tea?*
Smím vám nabídnout kávu, nebo čaj? (58BN)
- [23] *Shall I be working with Bernard Welch?*
Znamená to, že budu pracovat s panem Bernardem Welchem? (56AM)

The translation counterpart “*smím*” in ex. [22] implies asking for permission which seems stronger than the actual meaning of *Shall I* (meaning that the translator slightly shifted the meaning of the construction in the translation).

The example [23] demonstrates another translation counterpart used to translate *Shall I* into Czech. The modal meaning of *Shall I* is paraphrased with the phrase “*Znamená to*” as a more tentative paraphrase to express the meaning of weak obligation in a different way.

▪ **Imposer of the obligation of *Shall I***

The construction *Shall I* in all cases relates to the same meaning: the speaker asks the addressee about their intention or their permission to the realization of an action; with the possible paraphrase being *do you want me to do sth.* (see Section 2.4.2). The imposer of the obligation in the case of *Shall I* is, therefore, **the addressee** who is **present** in the given conversation.

In comparison to *should* in questions, no absent generic or non-generic imposer of obligation occurred in the sample. It seems that the use of *shall* in this very context is to a large extent contextually fixed, as stated by Leech (see Section 2.4).

4.2.2 Yes/no questions with *Shall we*

Shall with inclusive plural subject *we*, on the contrary, includes both the speaker as well as the listener. It cannot be replaced by *will* in this particular use (for further reference, see Section 2.4 as well). The following example demonstrates the meaning:

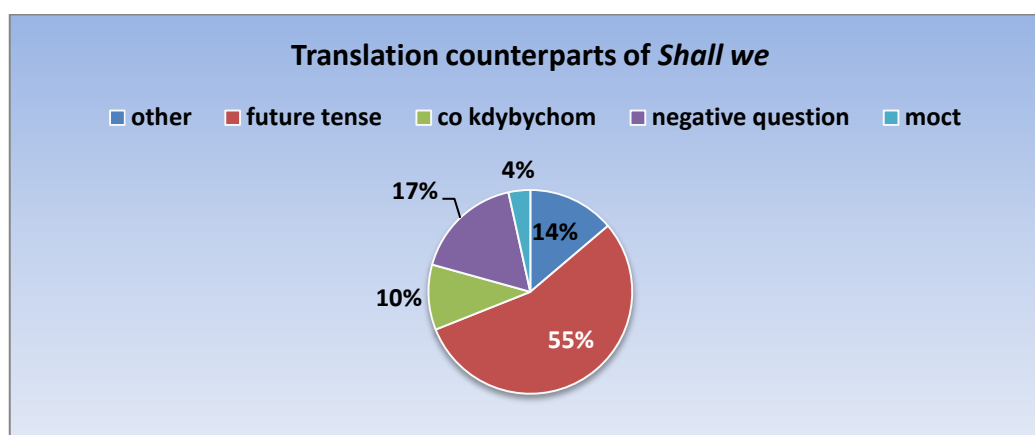
- [24] *Shall we dance?*
Zatančíme si? (69HL)

Shall with inclusive *we* as a subject has the meaning of an invitation, when used in *yes/no* questions (Horálek, 2011: 41-42). This is confirmed by the examples of *Shall we* in the present sample, demonstrated by [24]; the speaker invites the listener to get involved in an activity (*start to dance*) together. Its most common translation counterpart in Czech is the future simple tense which also supports the fact that the use of *Shall we* is less strong in the degree of obligation imposed on the speaker by the listener than in the case of *Shall I*.

4.2.2.1 Translation counterparts of *Shall we*

Figure 4 below visualizes the distribution of translation counterparts of the construction *Shall we* in per cent:

Figure 4: The translation counterparts of *Shall we*



The future tense constitutes the majority of translation counterparts of *Shall we* (sixteen instances out of 29 instances in total). However, in comparison to *Shall I*, the construction with *shall* and 1st person plural *we* allows for a more varied scale of translation counterparts in Czech.

▪ Future simple as a translation counterpart of *Shall we*

The most frequent translation counterpart of *Shall we* is the future simple (synthetic tense):

[25] *Shall we go?*
Jdeme? (83PT)

The future tense in Czech can either be expressed by the future tense of the verb *to be* (*být*) and the infinitive (usually with imperfective aspect) or the form of the verbs in present with future reference (usually with the perfective aspect), as is the case of [25] (Cvrček et al., 2010: 240-41). Both forms, the English and the Czech one, reflect the meaning of a suggestion (or invitation), involving in the activity both the speaker and the addressee. Horálek refers to the meaning of *Shall we* as intermediate volition.

The rest of the examples with *Shall we* (thirteen instances, 44% of the sample), was translated by other means of translation explained below.

▪ Negative yes/no questions as a translation counterpart of *Shall we*

The second most frequent counterpart of *Shall we* was the translation by a negative question in Czech (which occurred five times in the sample):

[26] "*Shall we go down to the kitchen?*"
"Nepůjdeme dolů do kuchyně?" navrhla po krátké odmlce Hermiona. (91RW2)

Negative questions are of normal use in Czech to make a suggestion, invitation or offer. In Czech, their meaning is almost identical to the same question in positive polarity (*Půjdeme dolů do kuchyně?*); both forms being neutral (Dušková et al., 2006: 314). However, negative questions in English require a specific context: if paraphrased into the negative polarity, the

question in [26] would refer to the meaning of a **surprise, chagrin**, etc.: *Shall we not go down to the kitchen? Cožpak nepůjdeme dolů do kuchyně?* (Dušková et al., 2006: 314).

▪ **The phrase “*co kdybychom*” as a translation counterpart of *Shall we***

Furthermore, several lexical divergent paraphrases to translate *Shall we* from English are used to express its specific modal meaning of weakened obligation (in three instances):

- [27] *Shall we devote half an hour each evening to it for a while?*
Tak co kdybychom tomu věnovali každý večer půl hodiny? (71LS)

The phrase “*co kdybychom/kdybych*” highlights the discourse function of *Shall we* of an invitation or offer, including both the speaker and the addressee. When compared to the previous translation via a negative question, the meaning of “*co kdybychom*” seems even more tentative, implying less confidence in the realization of the proposed action on the part of the speaker.

▪ **Other means of translation of *Shall we***

Other possible translations involving lexical paraphrases are presented below:

- [28] *Shall we go get 'em, boys?*
Tak co, jdeme na ně, hoši? (84PT)

Another means to translate *Shall we* in the present sample was by the use of the phrase “*tak co*” followed by a present tense in future meaning (in two examples). *Tak co* functions as a conjunction used rather as a filler in a conversation and in the case of [], it is used to change the topic and move towards the implementation of a certain action.

One example of a form relating to a tag question in Czech was drawn from the corpora:

- [29] *Shall we make a start?*
Začneme, ne? (51AM)

Tag questions are either used for a verification of the proposition. When occurring with arising intonation, the speaker expects confirmation but leaves space for its denial as well (which would probably be the case of [30]. When pronounced with falling intonation, the speaker asks for confirmation without any space for the denial of the truth of the proposition (Dušková et al., 2006: 319).

Czech does not have any clear-cut corresponding counterpart to the English tag questions (choosing from *že, že ano, že ne, není-liž pravda*, etc.), with the question tag *ne* (as in [37]) usually used in construction with a complex sentence. In the case of [37], the tag question in Czech reflects the English use in which the speaker relies on the addressee with the realization of the proposed action.

▪ **The verb *mocht* as a translation counterpart of *Shall we***

Two examples of *Shall we* were translated using another modal verb – the Czech verb *mocht*:

- [30] “*Shall we get in, then?*” said Ron uncertainly, looking at Harry as though worried about him.
 “Tak **můžeme** nastoupit ? ” zeptal se Ron váhavě a sledoval Harryho ustaraným pohledem. (86RW1)

The Czech counterpart *mocht* to the English *Shall we* to a certain extent shifts the meaning expressed in the original as *mocht* implies the fact that the speaker actually asks the addressee to give permission for the realization of the action (Dušková et al., 2006: 188) and declines from the proposing nature of the construction *Shall we*.

▪ **The imposer of the obligation of *Shall we***

As mentioned before, the inclusive *we* includes both the addressee and the speaker in the conversation. The meaning of the construction refers to the fact that the speaker proposes an action and the addressee gives permission to the realization of the action by agreeing with the addressee, expressed by the paraphrase of *Shall we* proposed by Leech (see Section 2.4.2): “*Do you agree with the intention to ...?*”.

The construction *Shall we*, similarly to *Shall I*, also implies the modality being oriented on the addressee (or as Horálek refers to it “volition on the part of the listener”), however, in a more weakened sense than in the case of *Shall I*. This was reflected in the translation counterparts as well – the most frequent translation using future simple as a main Czech counterpart of *Shall we* expresses a lower degree of volition than that of *Shall I*. Therefore, the meaning of *Shall we*, based on the translation counterparts, relates more to the meaning of an offer than the meaning of *Shall I*.

4.3 The semi-auxiliary *be supposed to*

Similarly to *should*, the semi-auxiliary *be supposed to* can also occur only in declarative, interrogative sentences (or dependent optative clauses). The table below presents the sentence types in which the modal verb *be supposed to* occurs in the present sample:

Table 7: Sentence types with *be supposed to*

Sentence type	Number of examples
Declarative	46
Interrogative	4
Total	50

Be supposed to occurs in interrogative sentences only four times (compare with the results of the modal *should* in 4.1). The rest of examples (46 examples) occur in declarative sentences. Both sentence types are going to be further analysed in the sections below.

4.3.1 Declarative sentences with *be supposed to*

The majority of *be supposed to* in the present sample occurs in declarative sentences, the form and discourse function of which is specified in Section 4.1.1. The distribution of *be supposed to* among simple vs. multiple sentences is presented in Table 8 below:

Table 8: The distribution of *be supposed to* in declarative sentences

Type			Number of examples
Multiple	Compound	Complex	33
	16	17	
Simple			13
Total			46

Be supposed to mostly occurs in multiple sentences (33 examples). As regards the multiple sentences, the distribution between compound sentences (seventeen examples) and complex clauses (sixteen examples) is quite balanced. Both compound as well as complex sentences are going to be further presented below.

▪ Compound sentence with *be supposed to*

Be supposed to in a compound sentence occurs almost uniquely in the copulative relationship (fifteen examples):

- [31] *We are Greeks attacking the Italian Army, and we're supposed to be dead.*
Jsmě Řekové, co napadli italskou armádu, a máme být mrtví. (108BE)

The example [31] shows the copulative relationship overtly using the conjunction *and* (translated as *a* into Czech).

▪ Complex sentence with *be supposed to*

Concerning *be supposed to* in complex clauses, the construction occurs the most in **dependent relative clauses** (eight instances), containing either nominal relative (seven examples) or adjectival relative clauses (one example). *Be supposed to* occurs almost uniquely in the dependent clause (with three exceptions only). Nominal relative clauses are represented by [32] and [33] below:

- [32] *People still think that there's something unnatural, something abnormal, about women who choose not to do exactly what they're supposed to do.*
Lidi pořád věří, že když se žena rozhodne dělat něco, co se nesluší nebo co od ní společnost neočekává, tak se chová nepřírozně, dokonce nenormálně! (102AL)
- [33] *I don't think they gave me all the credits I'm supposed to have on my Wampum card, " he said briskly, as he hustled us both into our clothes and out the door.*
Mám dojem, že mi nezapočetli všechny kredity, na které mám se svou platební kartou Wampum právo, "oddrmolil a vzápětí zasvištěl do šatů a ven ze dveří. (105AL)

The first example demonstrates a nominal relative clause where *be supposed to* occurs in the dependent clause. The clause can be paraphrased as “to do exactly **the thing which** they're

supposed to do”. The next example demonstrates an adjectival relative clause postmodifying the noun *credits*.

In four instances, *be supposed to* occurs in **dependent declarative clauses**:

- [34] *They say grandmothers are supposed to be able to bake cookies.*
Tvrdí, že babičky by měly umět péct. (115FL)

In the case of example [34], the conjunction *that* is not overtly expressed because the whole clause syntactically functions as **an object**. The corresponding counterpart of *that* is the Czech *že*, as demonstrated in [34].

Last but not least, **adverbial clauses** with *be supposed to* occur in the present sample:

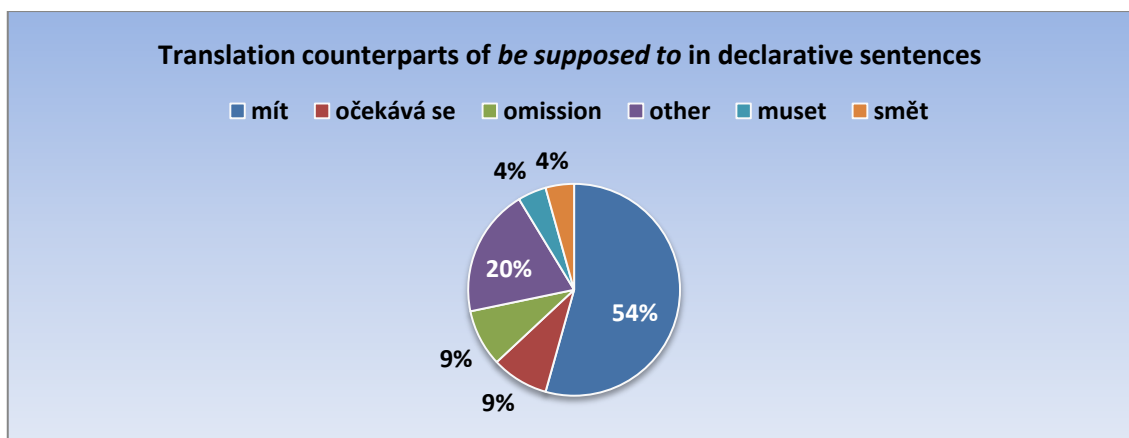
- [35] *It's four-and-a-half hours before she's supposed to meet Ben in the lobby.*
Má ještě víc než čtyři hodin , než ji Ben vyzvedne dole v hale . (113FL)

The present adverbial clause semantically functions as an adjunct of time, using the conjunction *before* (*než* in Czech).

4.3.1.1 Translation counterparts of *be supposed to* in declarative sentences

The proportion of the translation counterparts of *be supposed to* is further demonstrated by Figure 5:

Figure 5: The proportion of translation counterparts of *be supposed to* in per cent



Compared to *should*, the number of examples translated into Czech by the verb *mít* is lower – *mít* as a translation counterpart of *be supposed to* in declarative sentences forms 54% of the 50-item sample (28 examples), while *mít* used to translate *should* in declarative sentences constituted 91% of the 50-item sample. Apart from *mít*, divergent lexical paraphrases form quite a substantial part of the sample (20%) with the rest of translation counterparts being rather peripheral. The following sections discuss each translation counterpart of *be supposed to* in more detail.

- ***Mít* as a counterpart of *be supposed to* in declarative sentences**

The employment of the Czech verb *mít* to translate the English *be supposed to* was done in 28 instances (out of 46 instances). In contrast to *should*, the mood in which the Czech verb *mít* mostly occurs is the indicative.

Be supposed to translated by *mít* in indicative mood occurs in the majority of examples (nineteen out of 28 instances, 76% of the sample), *be supposed to* translated by the conditional mood of *mít* occurs only six times (compare to *should* where the conditional mood of *mít* occurs in 78% in declarative sentences).

Observe the difference between the two uses of *mít* as a counterpart of *be supposed to* below:

[36] *You are supposed to be the head of the family, stop him writing it.*
Máš přece být hlava rodiny, tak mu to zakaž. (134DR)

[37] *They say grandmothers are supposed to be able to bake cookies.*
Tvrdí se, že babičky by měly umět péct. (115FL)

In ex. [36], *be supposed to* clearly refers to a weak obligation resulting from outer circumstances, while ex. [37] refers to a general presupposition. The choice of *mít* in the conditional mood in examples like this may be due to the fact that it does not impose any direct obligation.

Alternatively, the conditional mood may have been chosen due to the position of *mít* in the dependent declarative clause (as a reflection of indirect speech). However, the proposition “*grandmothers are supposed to be able to bake cookies*” is not used in the indirect speech form either (probably due to its generic nature), therefore, the choice of the conditional mood does not seem to reflect the meaning of *be supposed to* in the sentence very well.

- **Other translation of *be supposed to* in declarative sentences**

Nine instances of *be supposed to* translated by other lexical means (apart from “*očekává se*” which was given its own separate category) were found in the corpora. One of such examples of using lexical means rather than a modal verb in Czech is example []. In that example, the phrase “*all the credits I’m supposed to have*” is translated by “*všechny kredity, na které mám (...) právo*”. This translation refers to Potner’s classification of means of expressing modality as covert modality – it does not include any grammatical expression of modality in Czech, nonetheless, it refers to the meaning of being granted the credits by an external authority. One more example with other means of translation are presented below:

[38] *I’m supposed to be off in ten minutes.*
Myslel jsem, že mi za deset minut padne. (141GM)

In ex. [38], the paraphrase implies the meaning of *be supposed to* without overtly expressing it using modal verbs. However, the translation switches the meaning as the original sentence refers to an obligation resulting from outer circumstances, while the Czech translation refers to the speaker's own conviction.

▪ **“Očekává se” as a counterpart of *be supposed to* in declarative sentences**

As to the rest of the translation means of the phrase *be supposed to*, four examples are translated using the Czech phrase “očekává se”:

- [39] *They're supposed to do everything, be everthing, and still be nurturing and non-threatening to everybody around them!*
Od žen se očekává všechno, mají dělat všechno, být vším, a k tomu si ještě podržet i svou mateřskou a podřízenou roli pečovatelky a nehrožovt muže v jejich postavení! (103AL)

The phrase “očekává se” relates to the nature of the imposer of obligation concerning *be supposed to* (see Section 4.3.1.2 below). It expresses the fact that the expectation does not result from a concrete person but rather from general knowledge. The generic nature of the imposer is emphasised by the use of reflexive pronoun *se* in the phrase “očekává se”.

▪ **Omission of *be supposed to* from declarative sentences**

In four cases, *be supposed to* was omitted from the translation entirely:

- [40] *You're supposed to be the future Kyler Method instructor.*
Jsi budoucí instruktorka Kylerovy metody. (118KR)

The omission of *be supposed to* from the Czech translation makes a shift in the meaning of the proposition. It may have been done for the reason of condensation.

▪ **Other modal verb as a counterpart of *be supposed to* in declarative sentences**

Be supposed to was translated by a different modal verb in Czech in four cases – either *muset* or *smět*:

- [41] *I think you're supposed to stay in your seat while we 're making our descent.*
*Myslím , že při přistávání **musíte** zůstat sedět připoutaná. " (111FL)*
- [42] *We 're not supposed to talk about it.*
***Nesmíme** o tom mluvit. (112FL)*

Both Czech modal verbs, however, imply a stronger obligation than *be supposed to* actually expresses. There may be a tendency of the modal verb *smět* being applied in the translation of the negative form *be supposed to* only, as seen in [42], however, not enough examples occur in the sample to make any generalizations.

4.3.1.2 Imposer of the obligation of *be supposed to* in declarative sentences

This section concentrates upon the source of modality expressed by *be supposed to* in declarative sentences, presented in Table 9:

Table 9: The imposer of the obligation of *be supposed to* in declarative sentences

Imposer					Number of examples
Speaker					0
Addressee present					1
Addressee not-present	non-generic	17	generic	28	45
Total					46

As the very nature of *be supposed to* refers to an obligation resulting from outer circumstances (see Section 2.2), no example including the speaker as the source of the modality was found in the present sample.

▪ Addressee present

The category of present addressee being the imposer of the obligation is represented by a sole example:

- [43] *You just write down on a piece of paper what **I am supposed to do**, and they'll be quite all right .*
*Napiš mi prostě na kus papíru, co **mám dělat**, a uvidíš, že až se vrátíš, najdeš ježečky v pořádku.* (135DR)

The imposer of the obligation in [43] is the addressee present in the conversation represented by the subject *You*.

▪ Addressee absent

The majority of examples of *be supposed to* in declarative sentences actually refers to an imposer of the obligation who is **not** present in the conversation (in 45 instances). In these cases, it is crucial to identify the nature of these imposers as well.

More than a half of examples (28 examples) includes the imposer of the obligation who not a concrete person but a certain **generic institution/rule/common knowledge** (in 29 instances). See the following difference:

Non-generic imposer (absent in the conversation)	Generic imposer (absent in the conversation)
[44] <i>Bumbles are supposed to be recognizable without a blatant display of the name.</i> <i>Chce, aby se čmelly poznaly, ale aby z nich nekřičelo jméno.</i> (150JA)	[45] <i>I'm telling you because it was a fact and you're supposed to deal in facts (...)</i> <i>Říkám vám to jenom proto, že to je fakt a že člověk má jednat s fakty (...).</i> (149JA)

While in [44], it is clear that the speaker talks about a specific person (referred to in the translation by an unexpressed subject *he*), the example [45] uses *be supposed to* in order to impose an obligation resulting from common knowledge. This is highlighted by the Czech translation as well, in which the subject is a general human agent “*člověk*”.

4.3. 2 Interrogative sentences with *be supposed to*

The construction *be supposed to* occurs in interrogative sentences in four cases only, with their subtypes and their respective number of occurrence presented in the table below:

Table 10: The distribution of *be supposed to* in interrogative sentences

Type	Number of examples
Declarative <i>yes/no</i> questions	2
Tag <i>yes/no</i> questions	2
Total	4

All four examples fall under the category of *yes/no* questions (see their definition in Section 4.1.2), however, under its quite specific types. However, *be supposed to* occurs in the specific categories of the *yes/no* questions which are going to be further explained in the following sections.

▪ *Be supposed to in declarative questions*

Two instances of *be supposed to* in declarative questions occur in the sample:

- [46] (...) *it's not important to me, it's not important to the boys, and we're supposed to cook for you?*
(...) *pro mě to není důležité, pro kluky to není důležité, tak kdo by ti tak asi měl vyvářet?* (139FR)

- [47] *I'm supposed to get in an affectionate mood now?*
Neměla bych teď přepnout na láskyplnost? (101AL)

Declarative questions do not apply the inversion of the subject and the verb (...*we're supposed to cook for you?*) and its interrogative form is only expressed via intonation. It is used in contexts where the speaker is actually surprised by the previous proposition (see Section 4.1.2). However, both [57] and [58] imply yet another meaning: the meaning of irony or sarcasm.

▪ *Be supposed to in tag questions*

Furthermore, two examples of *be supposed to* in tag questions are occur in the present sample:

- [48] '*You are supposed to be a witness for the prosecution, are n't you?*' said the judge .
Jste sem předvolaná jako svědkyně obžaloby ? " řekl soudce . (134DR)

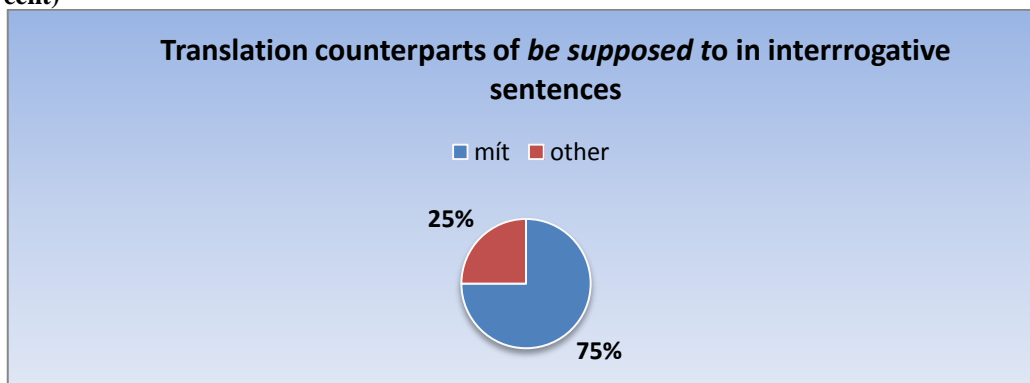
Tag questions are another specific form of interrogative sentences, being briefly explained in Section 4.2.2.1. According to Dušková et al., tag questions do not have any clear counterpart in Czech (Dušková et al., 2006: 318), as exemplified in [48].

The intonation at the end of the sentence denotes that the speaker expects either confirmation leaving a space for a denial as well (with rising intonation) or a confirmation without any space for denial (with falling intonation). The example [48] presumably leaves space for the denial of the information.

4.3.2.1 Translation counterparts of *be supposed to* in interrogative sentences

The translation counterparts of *be supposed to* in interrogative sentences are summarized in the figure below:

Figure 6: The proportion of translation counterparts of *be supposed to* in interrogative sentences (in per cent)



Due to the scarcity of examples of *be supposed to* interrogative sentences, the translation equivalents are far from diverse. Three examples were translated by the Czech verb *mít* (thus constituting 75% of the sample, one example was translation by another means of translation (25% of the sample).

- ***Mít* as a translation counterpart of *be supposed to* in interrogative sentences**

The majority (3 out of 4 examples) of *be supposed to* in interrogative sentences was translated using *mít* as seen in [46] and [47].

Both [46] and [47] occur in the conditional mood as they refer to the hypothetical nature of the obligation. They both represent declarative questions with an evident answer, therefore, they do not impose any real obligation. However, one example of *mít* occurs in the indicative mood:

- [49] *Well, stamps are supposed to be ld, aren't they?*
A co by ne, známky přece mají být stare (...). (133DR)

The example [49] states a fact known by the society and even though it does not describe any clear obligation on the part of the addressee, it states a general obligation that *should* clearly be understood and acted according to.

- **Other translation counterparts of *be supposed to* in interrogative**

One example of *be supposed to* in questions is translated using a lexical paraphrase, the example [48]. In the example, the phrase *you're supposed to* is translated as *jste předvolaná*. The lexical paraphrase reflects the meaning of *be supposed to* denoting the obligation resulting from outer circumstances (see Section 2.5.2).

4.3.2.2 Imposer of the obligation of *be supposed to* in interrogative sentences

Similarly to *be supposed to* in declarative sentences, no examples of *be supposed to* with the speaker as the imposer of the obligation were found.

- **Addressee present**

One instance refers to the weak obligation which is imposed by the present addressee, as in [50]:

- [50] (...) *It's not important to me, it's not important to the boys, and **we're supposed to** cook for you?*
*Pro mě to není důležité, pro kluky to není důležité, tak kdo by ti tak asi **měl vyvářet** ?* (139FR)

- **Addressee absent**

Three instances in which the addressee is absent from the conversation are represented by *be supposed to* in interrogative sentences. The example [51] demonstrates a non-generic imposer (represented by a certain concrete judge or another person authorized by the law), while [52] refers to a generic one (the common knowledge):

- [51] *You **are supposed to be** the witness for the prosecution, aren't you?*
Jste sem předvolaná jako svědkyně obžaloby? (134DR)

- [52] *Well, stampes **are supposed to be** old, aren't they?*
A co by ne, známky přece mají být stare, (...). (133DR)

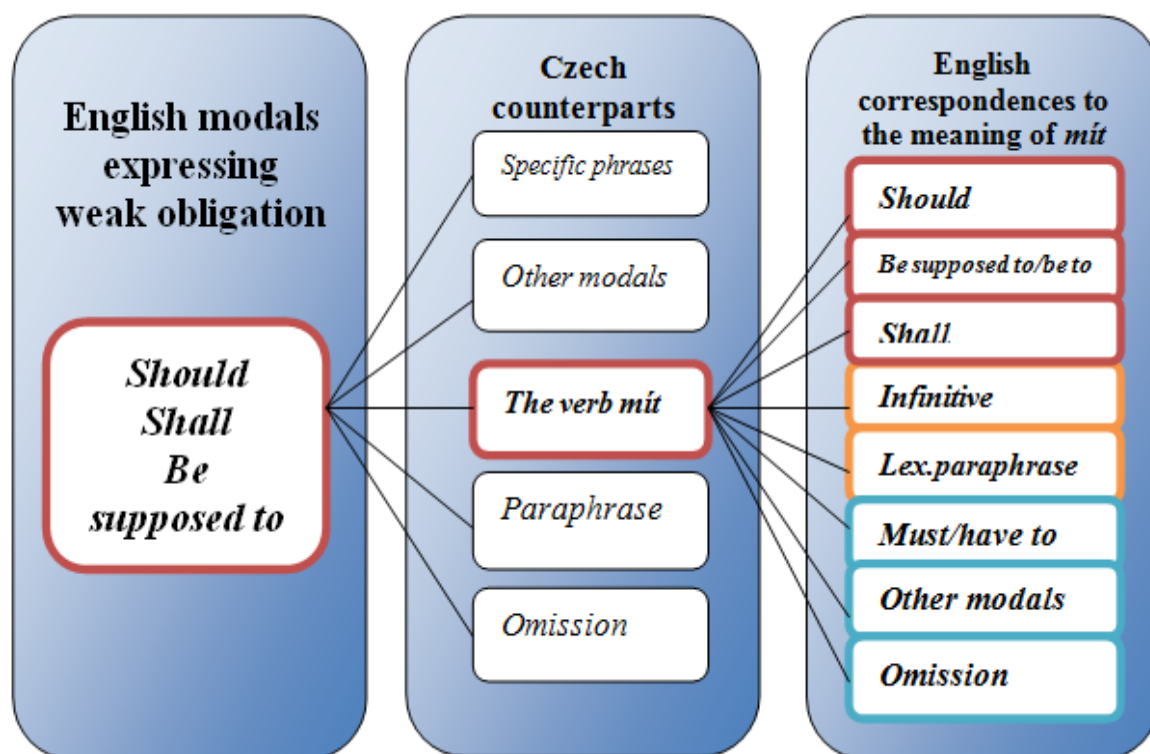
5 ANALYSIS OF THE CZECH-ENGLISH DIRECTION

The following section focuses upon the corresponding translation counterpart shared by *should*, *shall*, *be supposed to* altogether and observes its translation counterparts in English.

In the case of *should* as well as *be supposed to*, the Czech verb *mít* represents the majority of the sample. However, *shall* with its translation counterpart stands rather apart from the two: *mít* forms a clear-cut corresponding counterpart to the use of *Shall I*, however, it does not reflect the meaning of *Shall we* in Czech. The analysis of the verb *mít* and its counterparts, however, was expected to further specify the use of *shall* as well.

The theoretical steps of the bidirectional corpus-supported approach are presented in detail in Section 3.1. The concrete steps applied in the empirical part of the preset paper are demonstrated by Diagram 1 below:

Diagram 1: Czech counterparts as markers of meaning of *should*, *shall* and *be supposed to*



First, the three modal verbs *should*, *shall* and *be supposed to* were identified in the fiction texts (first column). Next, their translation correspondences were found and the typical counterpart shared by all three modals was identified (second column, only those counterparts shared by all three modal verbs were adduced). Finally, the English constructions used in order to translate this selected Czech counterpart were found and further analysed (third column, English constructions are sorted according to their frequency in the sample).

With the help of the English correspondences to the typical Czech counterpart, the differences in meaning of *should*, *shall* and *be supposed to* were specified. Furthermore, other means of expressing weak obligation in English and in Czech were outlined.

- **Material and method used concerning the Czech verb *mít***

The examples of the Czech verb *mít* were also excerpted using the Parallel corpora InterCorp (with the source language being Czech). The query took into two alternatives account:

- The first alternative is concerned with the present tense form of the verb *mít* only (e.g. *lidem se opravdu má nechat svoboda*), occurring at any position in the sentence. Furthermore, it was necessary to avoid phrases such as “*mít rád*” which were expected to occur frequently as a collocation with *mít*.
- Since the translation counterparts especially of the verb *should* suggest that the conditional mood of *mít* is connected with the meaning of *should* in Czech, it was desirable to extract examples of the verb *mít* in the conditional mood (in the present tense only) as well (e.g. *měla bys mu zavolat*).

Based on these assumptions, the final query was formulated as follows:

- ([lemma="[M,m]ít" & tag="VB.....P.*")([lemma!="rád"]{0,1} [{0,1}[tag="Vf.*"])
([lemma="[M,m]ít"]tag="Vc.*") [lemma!="rád"]{0,1} [{0,1} [tag="Vf.*"])

The query allows for all forms of the verb *mít* in the present tense form (that is what the tag “VB.....P” stands for), avoiding constructions “*mít rád*” and leaving space for any word in between the verb *mít* and the infinitive following (the infinitive being specified by the tag “Vf”), as in: “*měla bych si asi pořídit plynovej a zlatej*” (the adverbial *asi* standing in between the verb *mít* with the reflexive pronoun *si* and the infinitive).

It alternates (specified by the symbol |) with the possibility of *mít* occurring in the conditional mood (specified by the tag “Vc” – selecting the verb *be* in the conditional mood).

In order to maintain a similar selection of examples as with the English modal verbs, ten examples out of ten Czech fiction texts were selected (similarly to the English-Czech sample, this sample also includes only novels published after the second half of the 20th century). All examples may be found in the Appendix section in Appendix Table 4.

- **Excluded examples in the Czech-English direction**

Similarly to the manual excerption in the case of *should* and *be supposed to*, those examples of the Czech verb *mít* which expressed epistemic modality (that of *possibility/probability*) were excluded as well, as presented below:

- [53] *Měl by to logicky být některý z těch kluků před K - martem , ale dodnes netuším který.*
Logically it must have been one of the fellows in front of the K-Mart, but I still don't have a clue which one. (VG)

Not many examples expressing epistemic modality with *mít* occurred in the sample and when they did, they were usually formulated in the form of *mít* in the conditional mood, as represented by ex. [53]. This may be due to the fact that *mít* in the epistemic use refers to possibility only, however, a thorough analysis would be required to confirm this suggestion.

▪ **The translation counterparts of the Czech verb *mít* in English in general**

This section presents the English translation counterparts of the Czech verb *mít* expressing weak obligation. Table 11 summarizes the translation counterparts of the Czech verb *mít* in English:

Table 11: The English translation counterparts of the Czech verb *mít*

English counterpart				Number of examples
The expected counterpart	<i>Should/Ought to</i>	<i>Shall</i>	<i>Supposed to</i>	37
	27	2	8	
Infinitival constructions				20
Other lexical means				19
Modal <i>be</i>				7
Modals of obligation (<i>must/have to</i>)				6
<i>Can/could</i>				5
Omission				2
<i>Would</i>				2
Future tense (<i>going to or will</i>)				2
Total				100

As seen in Table 11, the modal verbs expressing weak obligation in English (*should*, *shall* and *be supposed to*) represent more than a third of the present sample, of which the translation using *should* (or its synonymous form *ought to*) is predominant. However, many other constructions to translate the verb *mít* in English were used as well, the proportion for which is demonstrated by Figure 7:

Figure 7: The distribution of the English translation correspondences of the Czech verb *mít* (in per cent)

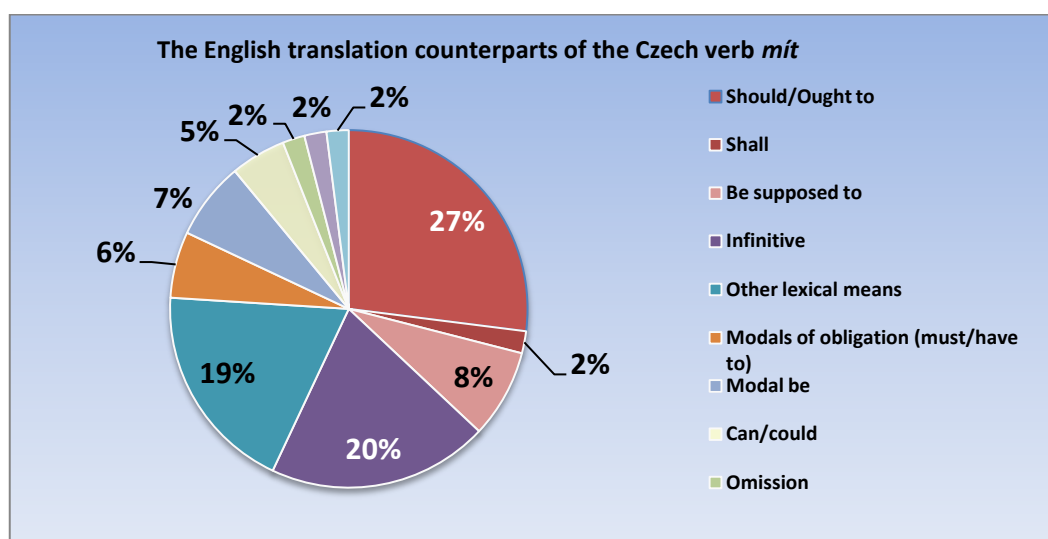


Figure 7 demonstrates that the Czech verb *mít* corresponds in English to a varied range of translation counterparts, the English modal verbs *should*, *shall*, *be supposed to* accounting only for 37% of it.

A substantial part of the English translation counterparts is represented by infinitival constructions (20%) as well as a rather broad category of lexical paraphrases (19%). The remaining means of translation (including modals such as *must/have to*, *can/could*, *would*, future tense as well as omission of the modal meaning) form a relatively small group and are not considered as suitable constructions as the preceding ones to the reflection of the Czech verb *mít*.

Each of the translation counterparts is further presented and subject to a brief analysis in terms of its meaning and sentence type distribution below. First part of the analysis in Section 5 focuses on the expected English translation counterparts (*should*, *shall*, *be supposed to*/modal *be*) from the perspectives of sentence types again and the following sections summarize all other English translation counterparts of the verb *mít*.

5.1 Translation into English by the modal verb *should/ought to*

The use of *should* as an English counterpart to the Czech verb *mít* occurred in twenty seven instances, which is altogether the most frequent counterpart of the Czech verb *mít* in English.

The following table demonstrates the distribution of the verb *mít* translated as *should* as distributed across sentence types:

Table 12: Sentence types with *mít* translated as *should/ought to*

Sentence type	Number of examples
Declarative	19
Interrogative	7
Total	26

Table 12 above shows that declarative sentences dominate the Czech-English sample with *should*. This is in accordance with the English-Czech direction, where *should* also occurred in the declarative sentences the most. Each of the sentence type is going to be further analysed below.

5.1.1 Declarative sentences with the verb *mít* translated as *should* into English

The following table demonstrates the distribution of the verb *mít* with this translation among the two subtypes of declarative sentences – simple and multiple sentences:

Table 13: The distribution of the verb *mít* translated as *should* (declarative sentence type)

Structure					Number of examples
Multiple	Compound	4	Complex	8	12
Simple					7
Total					19

▪ *Mít* translated as *should* in multiple sentences

Twelve instances of *should* occur in **multiple sentences**. Four of such examples are represented by compound sentences in the relationship of **coordination**:

- [54] (...) možná jsem opravdu zlá ženská a lidem se opravdu **má nechat** svoboda a nikdo nemá právo se jim lest do soukromí (...).
 (...) maybe I am just a bitter old witch and people **should** be free to do as they please (...). (84KU)

The *copulative* relationship is clearly expressed by the conjunction *and* (*a* in Czech). The rest of the multiple sentences consists of complex sentences (eight instances). Two instances consist of *should* in **dependent interrogative** clauses:

- [55] Začal jsem přemýšlet , kdy si ho **mám** znovu objednat .
 I began wondering when I **should** make the next appointment with him. (32ST)

Other instances of *mít* translated as *should* occur in **adverbial clauses** (in two examples), and **dependent declarative** clauses (four cases).

- [56] Já vím , že za tohle se platí , ale je to spravedlivé , protože se za to platit **má** .
 I realise that one pays for this, but this is right because one **should** pay for it . (59KL)
- [57] Věřil jsem, že spisovatel **má být** moudrý jako prorok, čistý a výjimečný jako světec a dovedný a odvážný jako artista na visuté hrazdě.
 I believed that a writer **should be** as wise as a prophet, as pure and rare as a saint, as adroit and fearless as an acrobat on a flying trapeze. (51KL)

The example [56] demonstrates an adverbial clause of reason using the conjunction *because* ('*protože*') in English. Ex. [57] demonstrates a dependent declarative clause expressed by the

conjunction *že*, translated by *that* into English. The same distribution of *should* among the subtypes of declarative sentences was found in the English-Czech direction; *should* in both samples mostly occurs in declarative complex sentence in nominal content clauses. However, no preference between the Czech verb *mít* and the Czech equivalent for *think* (*myslet*) occurred in the Czech-English direction.

▪ **The form of the Czech verb *mít* in declarative sentences**

The form of the verb *mít* concerning the translation into English using *should/ought to* needs to be paid attention to as well. The conditional mood of the verb *mít* occurred in the whole 100-item only nine times (the occurrence of the conditional mood of *mít* in the subcorpus of the ten fiction texts was only in 0.09%, 56 out of the overall 568 hits of *mít* in the subcorpus).

Nevertheless, eight out of nine examples with the conditional mood of *mít* were translated using *should/ought to*, the counterpart *ought to* being even more dominant. This clearly confirms the fact that *should* (or *ought to*) is used especially for hypothetical obligations; demonstrated by ex. [58]:

[58] *Měla bych ji vyměnit.*
I should change it. (6HU)

5.1.1.2 The imposer of the obligation of *should* in Czech-English direction in declarative sentences

The following table demonstrates the imposers of the obligation reflected by *mít* in declarative sentences translated by *should*:

Table 14: The imposer of obligation (Czech-English direction with *should*)

The imposer of the obligation					Number of examples
The speaker					15
Present addressee					0
Absent addressee	non-generic	3	generic	2	5
Total					20

Similarly to the English-Czech direction, the realization of the imposer of the obligation by the speaker themselves occurred in the majority of declarative sentence examples.

[59] *Nemáte před ní vyprávět takové drastické věci, slečno!*
You shouldn't talk about such terrible things in front of her, miss! (63ŠV)

Two sentences with an absent generic addressee occurred in the Czech-English sample:

[60] *Já vím, že za tohle se platí, ale je to spravedlivé, protože za tohle se platit má.*
I realise that oe pays for this, but this is right because one should pay for it. (59KL)

The imposer in example [60] again refers to generic knowledge rather than the speaker's or addressee's intention, which is reflected by the use of general human agent (*se* in Czech, *one*

in English). The reference to the speaker as the imposer of the obligation is reflected in the realization of the subject itself, being mostly I, we or a third person who is actually the speaker in the proposition.

5.1.2 Interrogative sentences with *mít* translated as *should* into English

The following table demonstrates the types of interrogative sentences with *mít* translated as *should*:

Table 15: The types of interrogative sentences with *mít* translated as *should*

Type	Number of examples
Wh- questions	4
Yes/no questions	3
Total	7

▪ Wh-questions

The **wh-questions** including *should* (seven instances, 36% of the examples translated with *should*) occurred in the Czech-English sample four times:

- [61] *Proč ti mám lhát?*
Why should I tell you lies? (97OT)

▪ Yes/no questions

Two instances of the verb *mít* translated as *should* in yes/no questions occur in the sample:

- [62] *Mám ho zavolat?*
Should I call him? (22PR)

▪ The form of the Czech verb *mít* in interrogative sentences

The interrogative sentences in which the verb *mít* was translated with *should* in the indicative mood of the verb *mít* only. See the comparison of the two uses between the two directions below:

Czech-English sample:

- [63] *Proč ti mám lhát?*
Why should I tell you lies? (97OT)

English-Czech sample:

- [64] *Why should she have a gallery of things done by us?*
Proč by měla mít galerii s věcmi, který my děláme? (49IG)

In the direction from Czech to English, *should* is used to translate the indicative mood of *mít* in a clear specification about the directive of the addressee.

The direction from English to Czech, however, applies the conditional mood of *mít* in the translation to Czech. This is probably due to the fact that *should* is not used here as a

direct imposing of the obligation. The speaker asks the addressee rather for a piece of advice and the addressee is not the direct imposer in [66].

5.1.2.1 The imposer of the obligation of *should* in the Czech-English direction in interrogative sentences

Six interrogative sentences refer to the imposer as the present addressee in the conversation.

- [65] *Co si mám vzít a spálit?*
What is it that I should take and burn? (57KL)

There is one exception where the addressee in the question is absent due to its generic nature:

- [66] *Proč má člověk žít?*
Why should a person live? (56KL)

The subject is a general human agent and the imposer is not the non-generic addressee but certain generic knowledge, implied by the subject of the sentence realized by the general human agent “*člověk*”, “*a person*”.

5.2 Translation into English by the modal verb *shall* into English

Surprisingly, only two examples of *shall* occur in the Czech-English sample:

- [67] *Madda poklekla před taburetem, slíbila jsem Ti všechno na světě a máš to mít.*
Madda knelt before the table, I promised You anything in the world, and You shall have it. (21PR)
- [68] *Mám odejít?*
Shall I go away? (94OT)

The example [67] is rather interesting, since such examples were excluded from the English to Czech sample. The meaning of *mít* here is that of a promise, referring to the future. The Czech phrase “*máš to mít*” is a rather lexicalized, idiomatic construction. Its meaning perfectly corresponds to the English *shall* by which the speaker guarantees an implementation of a plan.

Ex. [68] demonstrates *shall* used to translated the Czech verb *mít* perfectly corresponds to the other direction, from English to Czech. The phrase *Shall I* in questions unequivocally corresponds to the Czech “*Mám*” in both directions which clearly confirms its meaning – wanting on the part of the listener (see Section 4.2).

5.2.1 The imposer of the obligation of *shall* in the Czech-English direction

In the case of *Shall I*, the imposer is the addressee in the conversation. The speaker asks the addressee about their desire/intention/directive (Quirk et al., 1985:). The modal *shall* in the declarative sentence expresses an obligation resulting from the speaker’s own conviction as they commit to fulfilling the promise (Dušková et al., 2006: 188).

Despite the fact that *shall* belongs to the category of expected counterpart of *mít* in English, the low number of examples with *shall* is rather surprising. It is clear that *Shall I* corresponds to the Czech *Mám*. *Shall we*, on the other hand, presumably does not express the same meaning of the verb *mít* as no example of this construction was found in the Czech-English sample.

5.3 Translation into English by the semi-auxiliary *be supposed to* into English

The last expected counterpart to the Czech verb *mít* in English was the semi-auxiliary *be supposed to*. *Be supposed to* was found in the Czech-English sample only eight times.

The following table demonstrates the distribution of the verb *mít* in various sentence types translated by *be supposed to*:

Table 16: Sentence types with *be supposed to* in the translation of *mít*

Sentence type	Number of examples
Interrogative	6
Declarative	2
Total	8

Due to the fact that interrogative sentences form the majority of examples, the analysis of sentence types with *be supposed to* is going to start with this type.

5.3.1 Interrogative sentences with *mít* translated as *be supposed to* into English

The distribution of *be supposed to* in the subtypes of interrogative sentences is presented below:

Table 17 The verb *mít* translated by *be supposed to* in interrogative sentences

Type	Number of examples
<i>Wh</i> - questions	3
Declarative questions	2
Rhetorical questions	1
Total	6

▪ *Wh*-questions

Mít in *wh*-questions was translated by *be supposed to* three times:

- [69] *Co si o tom proboha má člověk myslet?*
What am I supposed to make of it, for heaven's sake? (73VG)

The discourse function of the *wh*-question above, however, does not follow the normal function of getting a missing piece of information. The question in [69], in fact, seems rather ironical.

- **Declarative questions**

Similarly to the English-Czech sample, *be supposed to* occurs in declarative sentences (explained in Section 4.3) in the Czech-English sample as well:

- [70] *Chceš řídit? zeptá se mě , a já se podívám na řadící páku , na který má našroubované nalakované samorost, a říkám, Tímhle mám řídit ?*
Do you want to drive? he asks me and I look at the gear stick onto which he 's screwed a varnished lump of natural wood and I say: I 'm supposed to change gear with that? (79VG)

The example [70] demonstrates the fact that declarative questions are used to express surprise, in the particular case even irony.

- **Rhetorical questions**

One example of a rhetorical question appeared in the sample:

- [71] (...) *dyť voni to neviděj, Čehůni, že tohle sou aspoň chlapi, dyť jejich rodiny by mohly vyhladovět, tak voni obchodujou, co maj dělat, nepěstujou hnusnej hřích skuhrání.*
(...) the Bohos they don't get it, I men at least these guys're men, if they didn't trade their families could starve to death, what else're they supposed to do, they don't go for the disgusting sin of whimpering...
(43TP)

Rhetorical questions, despite their form, do not actually imply the discourse function of a normal *yes/no* questions. They are used as a emotionally tones declarative sentence, either strongly asserting a or denying a fact. The answer to a rhetorical question is evident, as seen in [71]: *What else are they supposed to do? Nothing.* (Dušková et al., 2006: 316).

5.3.1.1 The imposer of the obligation of *be supposed to* in interrogative sentences

Similarly to the English-Czech direction, no examples with the speaker being the imposer of the obligation were found due to the nature of *be supposed to* in general.

- **Addressee present**

Only one instance includes the addressee present in the conversation, represented by example [70] above.

- **Addressee not-present**

It is the category where the imposer of the obligation is an absent addressee that dominates the sample. Four examples refer to the imposer of the obligation who is a concrete person (absent from the conversation, as demonstrated in example [71]).

One example refers to a generic imposer, exemplified by the rhetorical question in [69], with the subject being a general human agent.

5.3.2 Declarative sentences with *mít* translated as *be supposed to* into English

Be supposed to in declarative sentences occurs in two instances only, both in the structure of a **simple sentence**. Both instances are linked by one common feature: there is no direct addressee in the example, but the imposer of the weak obligation seems to be rather

common knowledge/rules categorized by the present classification as *addressee not-present* of generic nature, as demonstrated by example [72] below:

- [72] *Tak jak to má být podle ustanovení!*
Exactly how it's supposed to be, according to regulations! (23PR)

5.3.2.2 The imposer of the obligation of *be supposed to* in declarative sentences

The rest of the examples of *be supposed to* in the Czech-English sample includes examples where the imposer is being generic.

In the example [72], the imposer of the obligation is a set of regulations, not a concrete person.

▪ The form of the verb *mít*

In the Czech-English direction, all instances of *mít* translated by *be supposed to* occurred in the indicative mood only.

The use as well as meaning of the semi-auxiliary *be supposed to* highly overlaps with the modal *be* (see Section 2.3). Therefore, the analysis of the modal *be* as an English translation counterpart to the Czech verb *mít* is presented below.

5.4 Translation by the modal *be*

First, the distribution of the modal verb *be* in the translation among the sentence types is presented below:

Table 18: Sentence types with modal *be* in the translation of *mít*

Sentence type	Number of examples
Interrogative	4
Declarative	3
Total	7

As the table shows, four out of seven examples of modal verb *be* in translation occur in interrogative sentences. The interrogative sentences are, therefore, going to be further analysed in the following section.

▪ Interrogative sentences with modal *be* in the English translation

The subtypes of interrogative sentences are categorized in Table 20:

Table 20: Subtypes of interrogative sentence with modal *be* in translation

Subtype	Number of examples
<i>yes/no</i> questions	1
<i>wh</i> -questions	2
declarative questions	1
Total	4

One instance occurs in *yes/no* questions:

- [73] " *Mám se na to podívat proto , že má prominentního tatínka , nebo že to je komprese míchy ?* "

"Are we to look at it because she has a prominent father, or because it's a compression of the spinal cord?" (39ST)

Further two instances occur in *wh*-questions:

- [74] *Jak to mám vědět?*
How am I to know? (60KL)

And one instance of a declarative question occurs in the sample:

- [75] *"To už zítra nemám chodit?" řekl jsem přiškrceně.*
"So I'm not to come tomorrow?" I said in strangled tones. (80VG)

The dominance of interrogative sentence was also found in the sample with *be supposed to* in translation.

- **The imposer of the obligation of modal *be* in interrogative sentences**

The results from the sample of interrogative sentences translated by modal *be* in comparison with the results from interrogative sentences translated with *be supposed to* are quite similar. The modal verb *be* is used to translate examples of *mít* in those interrogative sentences where the addressee is a concrete person, as seen in [73], [74] and [75].

- **Declarative sentences with modal *be* in the English translation**

Three instances of declarative sentences where the modal verb *be* is used in the English translation occur in the sample:

- [76] *Má-li obstát a splnit nejvyšší povinnost, potřebuje sílu.*
If he was to succeed and fulfil the highest obligation, he needed strength. (12KH)

All three instances occur in multiple complex clauses, two of which semantically function as adjuncts of condition (adverbial clauses), as seen in [76] (the remaining instance of modal *be* occurred in a dependent declarative sentence). The modal verb *be* in the conditional clause in [76] serves as a translation of the Czech phrase *má-li*, which, similarly to the modal verb *be*, is rather formal in use.

- **The imposer of the obligation with modal *be* in declarative sentences**

All three examples of the Czech verb *mít* in declarative sentences refer to situations where the imposer of the obligation seems to be absent generic entity, demonstrated by ex. [76].

The following sections direct the attention to other divergent translation counterparts of the verb *mít* which were not the main focus of the present paper, however, which correspond to the meaning of weak obligation, respectively infinitival constructions as well as lexical paraphrases.

They are briefly defined in theoretical terms and their relation to the meaning of weak obligation of the verb *mít* is exemplified. Little emphasis is given to the distribution of the

following constructions in sentence types, nor it is given to the imposer of the obligation in these constructions.

5.5 Translation by infinitival constructions

The second common translation counterpart of the Czech verb *mít* in English is the use of infinitival constructions (twenty examples). The infinitive, according to Dušková et al., may appear in the syntactic function of a *subject*, *object*, *adverbial* or a *modifier* – optional clause element (Dušková et al., 2006: 542). The present sample provides most infinitival constructions in **the syntactic function of object** (eleven examples). Furthermore, the use of English infinitival constructions to translate the Czech verb *mít* occurred in declarative sentences only.

5.5.1 Infinitive in the syntactic function of an object

The syntactic function of an object realized by an infinitival construction comprises more than a half of all examples of *mít* translated by infinitival constructions:

- [77] *Stála ve dveřích, jako by váhala, zda mě má vpustit dovnitř.*
She was standing in the door as if hesitating whether to admit me. (53KL)

The verb *hesitate* (“váhat” in Czech) falls under the category of verbs like *ask*, *decide*, *wonder* etc. where the infinitival construction follows after a question word (similarly to e.g. *I can't decide whether to go or not*). The infinitive expresses the modal meaning of weak obligation or possibility (Dušková et al., 2006: 557). The infinitive may alternate with a subordinate dependent interrogative clause: *She was standing in the door as if hesitating whether she should admit me in.*

If the agent differs from the subject of the sentence, it needs to be overtly expressed in the sentence. See ex.[78]:

- [78] *Zrovna Mergen aby mně říkal, co mám dělat.*
As if Mergen of all people could tell me what to do. (9HU)

5.5.2 Infinitive in the syntactic function of a modifier

Four examples of the verb *mít* were translated by the infinitival construction in the function of a *modifier* (more specifically of a *postmodifier* as it follows the noun in modifier in all cases):

- [79] *Starosti, jak velkou sumičku si máme říct, byly úplně zbytečný, Madda otázku placení prostě pominula a to si ještě před spaním docela drze otvírala naši ledničku a naši spíž a šla zásadně po nejdražších věcech.*
Our worries about how large an amount to ask her for were completely beside the point, Madda simply neglected the question of payment, and before bed she even had the nerve to raid our refrigerator and pantry and always eat the most expensive things. (30PR)

Dušková et al. note that after nouns such as *question*, *problem*, *discussion* (or *worries*, as in [79]), the modifying infinitive is introduced by a question word *how* or *what* (Dušková

et al., 2006: 566-567). The clearly modal character of the modifying infinitive is reflected by its paraphrase into a sentence: *how large an amount we **can/should** ask her for* (Dušková et al., 2006: 567).

The infinitival construction in the syntactic function of a modifier is often lexicalized, functioning as a modifying adjective (similarly with *years to come, he has nothing to do with it* etc.) (Dušková et al., 2006: 564) as is the case of the example [80]:

- [80] *"Já vím, už **mám** jít.*
*"I know, **time to go**. (33ST)*

If the agent of the action differs from the subject of the sentence, the agent needs to be expressed with the preposition *for* (*for me to see*) (Dušková et al., 2006: 568).

- [81] *Ostatně **mám** prý **jít** za Zemánkem, který bude letos předsedou strany na naší fakultě a zná přece dobře Markétu i mne.*
*In any case , **the man for me to see** was Zemanek , who was going to become Party Chairman at Natural Sciences and knew both Marketa and me very well . (88KU)*

5.5.4 Infinitive in the syntactic function of an adverbial

Five instances of the modal verb *mít* were translated into English using an infinitival construction in the syntactic function of an adverbial. Infinitive in the adverbial syntactic function occurred with the function of **purpose** (with the possible paraphrase by *in order to*):

- [82] ***Má - li** naplnit svoje POSLÁNÍ, nesmí být poznán.*
***To fulfill** the MISSION he had to remain anonymous. (13KH)*

The meaning of purpose is the most common one concerning the infinitival construction in the function of an adverbial (Dušková et al., 2006: 561).

In the case of the infinitive in the adverbial function, the semantics of adverbials need to be outlined as well. The example [82] functions semantically as an adjunct, incorporated into the sentence function and having clearly the meaning of *purpose* (*in order to*).

The example [83], however, fulfils a different semantic role:

- [83] *I dyž, pokud **mám** **bejt** upřímná, " řekla dívka a opět si shrnula s krásných očí světlou kadeř , " mně se Laštovičková , jakej to je ciferník , k mladýmu Weyrovi hodí nějak líp než Petra .*
*" Though, **to be perfectly honest**, " she added , brushing a strand of fair hair out of her beautiful eyes again, " no matter what she looks like , I kind of like the Lastovicka girl better beside young Weyr than I did Petra . (61ŠV)*

The infinitival construction in [83] semantically functions as *a disjunct*, being an optional clause element and referring to the style of the proposition. Dušková et al. state that the use of an infinitive at the beginning of a sentence to specify the style a proposition functions as an idiomatic, fixed phrase (similarly to *to begin with, to be sincere, to tell the truth* etc.) (Dušková et al., 2006: 563). This particular use of infinitive alternates with participle constructions or *if*-clauses.

5.6 Lexical paraphrases

Nineteen instances of the translation of the Czech verb *mít* into English use other lexical means of translation. Those means refer to the use of modal adverbs, lexical verbs or other linguistic constructions paraphrasing the meaning of the Czech verb *mít*. It is interesting that the category of lexical paraphrases used for the translation of the Czech verb *mít* forms the third most represented category in the present sample.

The following example represents the use of a lexical verb to translate *mít* into English:

- [84] *Na okamžik si přišla hnusně živočišná a zvažovala , **nemá - li napsat** Jindřichovi , aby nechodil.*
*For a moment her desires seemed hideously carnal and **she weighed writing** Jindřich not to come.*
(19KH)

In the example [84], the verb *weigh* with the meaning of hesitation was used.

An interesting example of a lexical paraphrase used to translate the Czech verb *mít* is exemplified by the example [85]:

- [85] *A co **mám** dělat ? zeptal jsem se .*
*So what **do you want me to do** ? I said .* (46TP)

The phrase *want sb. to do sth.* demonstrates the fact that it is not the speaker who imposes the obligation but the addressee. Lexical paraphrases are by Dokulil referred to by Portner as means expressing “covert modality” (see Sections 2.1.1). The paraphrase *want sb. to do something* occurs in the sample three times, always to translate *mít* in interrogative sentences. Lexical paraphrases tended to occur more in declarative sentence types (fifteen examples) as opposed to interrogative sentence types (four examples).

The following sections briefly identify the remaining counterparts, which do not correspond entirely to the meaning of *mít* as they do not reflect the meaning of weak obligation entirely.

5.7 Translation by *must/have to*

The Czech verb *mít* expressing weak obligation was in six cases translated into English using the English modals expressing (strong) obligation or compulsion, ‘*nutnost*’ in Czech (Dušková et al., 2006: 193).

As stated in Section 2, the Czech verb *mít* has the meaning of weak obligation, therefore, its meaning does not correspond entirely to the strong obligation expressed by *must/have to* (which rather corresponds to the Czech verb *muset*) (Dušková et al., 2006: 194). *Have to* refers to obligations resulting from external forces (Quirk et al., 1985: 226). The following example [86] illustrates one of such translations:

- [86] *Nechápala jsem, proč **máme** čistit gerovou plachtu a vařit tak zbytečně složitý jídla, když nám vždycky stačil chůrag s búdzama, (...).*
*I didn't see why we **had to** clean the ger cover, or cook such complicated meals when we'd always been fine with khuurag and buuz, (...). (3HU)*

5.8 Translation by *can/could*

The English modal auxiliary *can* (or its past form *could*) occurred in four examples as counterpart to the Czech *mít*. Three of these instances are in interrogative sentences, more specifically in *wh*-questions:

- [87] *Co si **má** počít opravdový básník, když pozná, že zástupy jerkských prodavačů slov i obrazů už zavalily svět svou veteší?*
*What else **could** a real poet do when he realised that crowds of jerkish wordmongers and image-mongers had already flooded the world with their rubbish? (58KL)*

Can in [87] functions as a rather idiomatic phrase (*what can/could sb. do*), having the meaning of a **rhetorical question** – *What else could a real poet do (...)? He could do nothing else* (see Section 5.3 for a more thorough definition).

5.9 Translation by *going to/will*

The modal meaning of the Czech verb *mít* was in two instances reflected into English by the employment of the future tense (using either *going to* in two instances and *will* in one instance):

- [88] *Jak tu **mám** dneska spát?*
*How **am I gonna** sleep tonight? (14KH)*

The phrase *going to* does not seem to reflect the meaning of *mít* in ex. [88] in an appropriate way. *Be going to*, according to Leech, normally expresses the meaning of “future as outcome of the present circumstances” (Leech, 2004: 58). Furthermore, *going to* can either refer to the meaning of the future of present intention (where the speaker intends a certain action in the future), which seems to draw close to the use in [90], or the future of present cause. The use of *be going to* as a future of present intention, however, does not imply the meaning of *mít*, which in the present example clearly refers to the weak obligation imposed by the addressee present in the conversation.

One instance of *will* was found in the Czech-English sample:

- [89] (...) *musí číst, **nemá-li se zbláznit** nudou a myšlenkami.*
 (...) *she must have something to read or else she'll go **mad** with boredom and her own thoughts.*
 (100OT)

5.10 Translation into English by *would*

Two instances of the Czech verb *mít* translated by *would* occur in the Czech-English sample. Both instances occur in declarative sentences in a complex declarative clause.

- [90] *Potvrdili jsme si, že za ním mám přijít v půl desáte sem do baru (...).*
We agreed that I would meet him here at the bar at half past nine; (...). (64ŠV)

The use of *would* as a translation counterpart of *mít* in English in both instances occur as a translation counterpart of *will* in the indirect speech, occurring in a complex sentence only (Dušková et al., 2006: 200). The modal meaning as well as the future reference of *will* is hard to separate, according to Leech (Leech, 2004: 56), similarly to the use of *shall* (see Section 2.4). The modal uses of *will*, actually, have a certain degree of futurity due to the fact that there is always a degree of uncertainty about any event in the future (Leech, 2004: 56). The prototypical meaning of *will*, as demonstrated by [90], is, therefore, the meaning of a prediction, “something involving the speaker’s judgement” (Leech, 2004: 56).

5.11 Omission

The category of no direct translation counterparts of the Czech verb *mít* in English includes the omission of the modal meaning of weak obligation of *mít* from the English translation entirely:

- [91] (...) *Že ji byl přesně vymezen okruh mých možností, že ji byl přesně nakreslen horizont mého milostného života, jenž mi má od nynějška náležet.*
(...) *That it precisely defined the range of my opportunities, that i accurately depicted the horizon of my love life from then on.* (89KU)

The example [91] demonstrates the translation of the phrase *má od nynějška náležet* by the omission of the direct translation of *mít* by applying the translation only for the time adverbial from then on. The phrase from then on covertly expresses a certain degree of modality by its reference for the future, however, no direct counterpart to *mít* occurs in [93]; that is why the example was categorized as “omission” here.

The omission of the verb *mít* from the English translation was probably done for the reason of condensation; a term used to describe “the fact that English tends to express by non-sentence elements of the mean clause such circumstances that are in Czech, as a rule, expressed by subordinate clauses” (Mathesius, 1975: 146).

6 CONCLUSION

The present paper aimed to specify the meaning of weak obligation expressed by the modal verbs *should*, *shall* and *be supposed to* via the analysis of their translation counterparts.

The translation counterparts of *should*, *shall* and *be supposed to* were identified and further subject to analysis in two directions: a) the direction from English to Czech as well as b) the direction from Czech to English. The methodology of the present paper was based on Malá's *bidirectional corpus supported approach* (2013), using Czech as an auxiliary language to identify the differences in meaning of functionally equivalent English constructions.

The empirical part of the present paper included three steps: a) the identification of *should*, *shall* and *be supposed to* in fiction texts, b) the study of their translation counterparts in Czech from the perspective of their distribution across sentence types and c) the translation correspondences of the typical Czech counterpart *mít* shared by all three modal verbs.

6.1 *Should* expressing weak obligation

Concerning the translation counterparts of *should* in Czech, the verb *mít* was chosen to translate most examples of *should* (42 out of 50 examples), as expected and stated in Section 3.4.

Based on the notions in MSA, *should* was expected to be translated by *mít* either in the indicative or conditional mood. In the English-Czech direction, the most frequent translation counterpart of *should* was the conditional mood of the verb *mít*. The correspondence of *should* to the conditional rather than indicative mood of *mít* is confirmed by the direction from Czech to English, as nine out of ten examples of the conditional mood of *mít* corresponded in English to either *should* or *ought to*.

This finding, therefore, suggests that *should* is not used to impose any direct obligation and is rather used to talk **about a hypothetical weak obligation** (approximating the meaning of *making a suggestion* or *giving/asking for advice*).

Should occurs most commonly in declarative sentences (in 36 instances) more specifically in complex dependent declarative clauses (in 22 instances). This was confirmed in the direction from Czech as well, where declarative sentence type (with its subtype of complex dependent declarative clause) also constituted the majority of examples.

When trying to identify why there is a higher occurrence of *should* in dependent declarative clauses, a semantic preference was found between the verb *think* and *should* as a number of phrases such as *sb. thinks/thought sb. should* occurred in the sample; with *t-score* 6.786, analysing the certainty of *should* occurring in closeness with *think* (concerning the fact that a *t-score* higher than 2 is considered significant), *MI-score* being 5.603 relating to

the strength of the collocation (an *MI-score* higher than 3 is considered significant). The preferred use of *should* in this phrase again relates to the fact that it expresses hypothetical weak obligation resulting from the speaker's own belief.

The nature of the imposer of the obligation concerning *should* confirmed the hypothesis (*should* expressing weak obligation resulting from the speaker's own conviction in declarative sentences, the addressee in interrogative sentences) – being mostly represented by the speaker (29 out of 36 examples) in declarative sentences and the addressee in interrogative ones (eleven examples with the addressee present, three examples with the addressee absent). The speaker was usually represented by the subject *I*, confirmed also by the frequency list created in the corpora where *I* was positioned above all other subject realizations in the corpora. This occurrence may, however, be disfigured by the fact that the frequency was calculated from all examples in the corpora (including also the excluded ones).

In interrogative sentences, *should* occurs mostly in *wh*-questions with the question pronoun *why*. The speaker asks the addressee about the reason for the speaker to realize an action. It was not possible to statistically analyse the semantic preference of *should* and *why* due to the fact that the excluded examples containing the putative use of *should* as well as hypothetical one often occur with *why* as well; as in *I can't imagine why you should say such thing/Why shouldn't he go on?* (AM). *Wh*-questions with *why* occurred more frequently in the Czech-English direction as well (four out of seven instances of *mít* translated as *should* in questions).

The analysis of the modal verb *should* proved the most complex due to the fact that a thorough manual exclusion of *should* unrelated to the meaning of weak obligation needed to be performed.

6.2 *Shall* expressing weak obligation

The examples drawn from the corpora showed that occurrence of *shall* in *yes/no* questions is limited to two structures only: *shall* with the subject *I* and *shall* with the subject *we* (*we* being in all cases inclusive).

Shall I clearly carries the modal meaning of **weak obligation** reflected in its most frequent translation counterpart as well, the verb *mít*. The indicative mood of *mít* occurred as a translation counterpart of almost all examples with *Shall I* (in 90% of the examples, nineteen out of 21 examples). The Czech verb *mít* as a counterpart to *shall* in questions was expected by the hypotheses of the present paper.

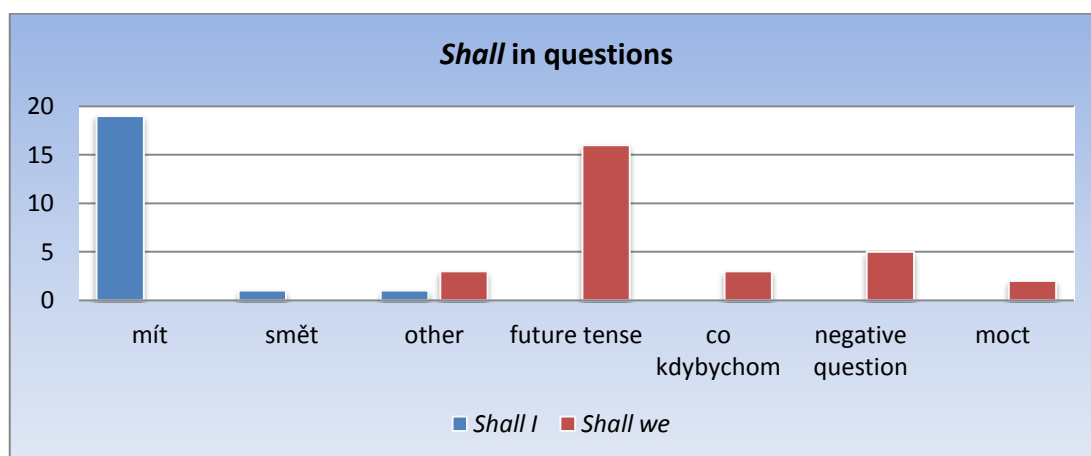
Shall I, based on its most salient translation counterpart, clearly refers to the meaning of weak obligation, in all cases imposed on the speaker by the addressee. The meaning of weak

obligation is reflected in the translation as well: This use of *shall* is referred to by Horálek as neutral volition on the part of the listener and it is referred to as “offer” by CGEL (Horálek, 2010: 27). The results of the analysis of the present paper, however, suggest that the term “neutral volition” does not reflect entirely, the use of *shall* with the subject *I* as the degree of volition (weak obligation) seems stronger than what Horálek’s term implies.

As to the other expected counterparts of *shall*, the modal verbs *smět* and *mušet* were also expected to correspond to the meaning of *shall*. However, only one example of *smět* was found and no example of *mušet* occurred in the present sample. The scarcity of other translation counterparts of *Shall I* suggests that *Shall I* clearly relates to the meaning of weak obligation expressed by the Czech verb *mít*. Horálek refers to the meaning of *Shall I* as *neutral volition*, which, in comparison to the meaning of *Shall we*, does not seem to reflect the meaning of *Shall I* entirely as its degree of volition seems stronger than the volition expressed by *Shall we*.

The most common translation counterpart of *Shall we*, on the other hand, refers to the Czech future tense (sixteen out of 29 instances). The synthetic future tense was expected as the most frequent translation counterpart, however, as the analysis of the present paper suggests, its translation counterparts are more varied than in the case of *Shall I*. To illustrate the difference, Figure 8 summarizes the difference in the variety of translation counterparts between *Shall I* and *Shall we*:

Figure 8: Translation counterparts of *shall* in *yes/no* questions



Horálek refers to the meaning of *Shall we* as *intermediate volition* which, according to the results of the present analysis, does not reflect altogether the meaning of *Shall we*. In contrast to *Shall I*, *Shall we* relates to a less strong volition, approaching the meaning of a **suggestion or invitation**, as reflected by the counterparts of *Shall we*.

The Czech-English direction did not disclose much about the use of *shall* in *yes/no* questions. Only two instances of *shall* were found, one in a declarative sentence used to

translate a very fixed Czech phrase (*máš to mít*) and one in a *yes/no* question *Shall I*. It seems, therefore, that the correspondence of *shall* with the Czech verb *mít* relates to certain contexts only (as suggested by Leech).

6.3 *Be supposed to* expressing weak obligation

The Czech verb *mít* constituted the majority of translation counterpart, as expected (31 out of 50 examples).

In comparison to the translation of *should*, the conditional mood of the verb *mít* corresponding to *be supposed to* occurred rather marginally (nine out of 28 examples in declarative sentences with *be supposed to*, three out of four examples in interrogative sentences).

Other unexpected lexical paraphrases occurred in the translation as to express the meaning of weak obligation being imposed by generic entity: *očekává se*, other lexical paraphrases where *se* refers to general human agent (morphologically *se* represents the category of reflexive pronouns, not having a direct counterpart in English). These translation counterparts reflect the nature of the imposer of the obligation concerning *be supposed to*. When analysing the nature of the imposer of the obligation of *be supposed to*, it was found out that it is usually certain **generic entity** (30 out of 50 examples)

However, no instances translated using modal adverbials were found. *Be supposed to* was expected to express the same meaning as the modal verb *be* (differing only in the degree of formality of its use) which was translated by modal adverbials in 11% in the analysis performed by Tomšová (2013: 62). The generic nature of the imposer related to *be supposed to* may have been the reason for the complete avoidance of the modal adverbials due the preference of those counterparts overtly expressing the generic nature of the obligation (such as the lexical paraphrases using the pronoun “*se*”).

As mentioned above, the meaning of *be supposed to* relates to the imposer realized by generic entity. This was verified by *be supposed to* in questions, where the imposer was either generic entity (three out of four instances) or a concrete person who was, however, absent from the conversation (one instance).

Interrogative sentences with *be supposed to* occurred only marginally (four examples). In addition to that, *be supposed to* in this sentence type did not carry the discourse function of a question (*asking about missing information*) as it occurred in such examples of questions which express surprise or demand confirmation (declarative questions/tag questions). The rather non-standard occurrence of *be supposed to* in interrogative sentences was confirmed by

the Czech-English direction where *be supposed to* occurred either in declarative or rhetorical questions.

Although *be supposed to* was expected to correspond to the meaning of *be to*, the Czech-English direction showed that there is a significant difference between the two constructions related to the imposer of the obligation. This was not true in case of the modal verb *be* (used in seven instances to translate the Czech *mít*). The modal verb *be* was almost exclusively (six out of seven examples) used to translate *mít* in questions where the addressee was clearly present. This suggests that the two modals are complementary in the use in interrogative sentences.

The following table summarizes the findings of the English-Czech direction concerning the modal verbs *should*, *shall* and *be supposed to*:

Table 19: Summary of the findings concerning the modal verbs *should*, *shall* and *be supposed to*

	<i>Should</i>		<i>Shall</i>		<i>Be supposed to</i>	
	<i>Declarative</i>	<i>Interrogative</i>	<i>Shall I</i>	<i>Shall we</i>	<i>Declarative</i>	<i>Interrogative</i>
	36	14	21	29	46	4
The most frequent translation counterpart <i>mít</i>	Conditional <i>mít</i>	Conditional <i>mít</i>	Indicative <i>mít</i>	Future tense	Indicative <i>mít</i>	Conditional/indicative <i>mít</i>
	27	12	19	16	19	3
The most frequent imposer of obligation	Speaker	Addressee present	Addressee present	Addressee present	Generic addressee	Addressee not-present
	29	11	21	29	28	3
Total	50		50		50	

6.4 The bidirectional-corpus supported approach

Among the primary means of expressing weak obligation, including the modals *should*, *shall*, *be supposed to*, only *should* seems to be linked with the Czech verb *mít* the most (27 instances out of 100 were translated by *should*). It was used to translate *should* in 27%. and nine out of ten instances if the conditional mood of *mít* in the present sample was translated using *should/ought to*. *Shall* corresponds to *mít* only in rather fixed phrases (with only two instances out of 100 in total) and *be supposed to* in the specific uses where the imposer relates to generic entity or in the specific subtypes of interrogative sentences, such as declarative, tag or rhetorical questions (six out of eight examples of *be supposed to* in the translation of *mít* occurred in *wh*-, rhetorical or declarative questions).

Apart from determining the differences in meaning and in use of *should*, *shall* and *be supposed to*, the direction from Czech-English also showed that the meaning of *weak obligation* (*záhodnost*) may be expressed by other divergent means in English than the modal

verbs. Infinitival constructions constituted the second most frequent English counterpart to *mít* (twenty examples out of 100 in total), demonstrating the modal character of infinitival constructions in English. Other lexical paraphrases including mostly lexical verbs were used to translate the Czech verb *mít* to English (nineteen examples).

The bidirectional corpus-supported approach pointed out the relation between the respective modal verb and the imposer of the obligation which distinguishes the three modals the most. Furthermore, it pointed out the difference in the use of *mít* in the indicative versus conditional mood which also helped to determine the differences in meaning between the modal verbs. For further study, it would be desirable to concentrate more upon the divergent counterparts of *mít* in English which might help in the study of the meaning of weak obligation as such.

7 RESUMÉ

Tato diplomová práce se zaměřuje na modální slovesa *should*, *shall* a *be supposed to* a jejich význam v užití dispoziční modalit – význam záhodnosti.

Cílem práce je vymezit jednotlivé rozdíly v použití těchto sloves ve významu záhodnosti, a to jak pomocí jejich překladových protějšků do angličtiny a jejich distribuci ve větných typech, tak i pomocí jejich nejčastějšího překladového protějšku typického pro tyto slovesa, českého slovesa *mít*. Oba směry ve výzkumu významu těchto modálních sloves odhalí rozdíly, které by pouze v jednom směru nemusely být identifikovány a pomohou tak přesněji vymezit, v čem se tato tři modální slovesa v dispozičním užití modalit liší.

Diplomová práce sestává ze dvou částí – teoretické a praktické. Teoretická část práce se zaměřuje na koncept modalit v angličtině, její tradiční rozdělení na dispoziční (vycházející z dispoziční mluvnice k realizovatelnosti děje) a jistotní modalitu (vyjadřující stupeň přesvědčení mluvčího o reálné platnosti sdělení). K modalitě jako takové se ale v příručkách přistupuje rozdílně, proto jsou nastíněny i jiné přístupy k modalitě; a to jak z pohledu rozsahu modalit na větnou a částečně větnou, tak i z pohledu diskurzu a pragmatiky.

Dále jsou pak definovány různé prostředky vyjadřování modalit převážně na rovině větné, které neobsahují pouze modální slovesa jako taková, ale například i modální adverbia, vyjadřování modalit pomocí časů či skrytou modalitu, kde věta vyjadřuje modální význam bez použití gramatických modálních prostředků. K těmto prostředkům pak odkazuje právě praktická část. Hlavním prostředkem vyjadřující modalitu, modálním slovesům, je pak věnována samostatná kapitola, která vymezuje jejich klasifikaci z formálního i významového hlediska.

Poslední částí teoretické části je pak definice samotných sloves *should*, *shall*, *be supposed to*. V každé z kapitol je krátce nastíněno formální užití těchto sloves, po kterém následuje jejich definice významová, a to jak z pohledu dispoziční modalit, tak z pohledu modalit jistotní.

Modální sloveso *should* lze užít jak ve tvaru přítomného času, tak i ve tvaru času minulého a samotné *should* slouží jako minulé forma slovesa *shall*, dnes převážně v nepřímé řeči. Dispoziční užití slovesa *should* vyjadřuje děj záhodný, který vyjadřuje menší stupeň nutnosti než sloveso *must*. Záhodnost v užití s *should* vyplývá z vnitřního přesvědčení mluvčího a je důležité vymezit, že pokud je *should* použito ve větě s první osobou, je zdroj modalit i konatel děje totožný. Pokud je *should* použito ve druhé či třetí osobě, liší se zdroj modalit (kterým zůstává mluvčí) a konatel děje (kterým se stává příjemce, tedy podmět

věty). Toto rozdělení je důležité hlavně pro empirickou část práce, které zkoumá *should* z pohledu větných typů, kde se zdroj modality může lišit.

Jistotní použití slovesa *should* odkazuje k významu pravděpodobnosti. Mluvčí jím říká, že je pravděpodobné, že se daný jev uskuteční, nebo již uskutečnil. Jako specifická kategorie je vymezeno *should* jako ukazovatel děje hypotetického a údajného. *Should* zde slouží jako prostředek vyjařování způsobu.

Modální sloveso *should* je na závěr srovnáno s jeho synonymní formou *ought to*, která se liší pouze v míře formálnosti a subjektivitě. Zatímco *should* působí více subjektivně tím, že zjevně vyplývá z vnitřního přesvědčení mluvčího, *ought to* vyjadřuje větší stupeň objektivity.

Modální sloveso *shall* se v současné angličtině objevuje ve specifických kontextech a jeho užití spíše klesá. Užívá se pouze k vyjadřování dispoziční modality, ve významu záhodnosti, kde v oznamovacích větách alternuje s *will*. Použití *shall* ve větách oznamovacích alternuje s futurálním užitím, Quirk et al. proto vymezuje dva významy *shall*: význam budoucí předpovědi („prediction“) a význam vůle/záhodnosti („volition“). *Shall* v otázkách nejčastěji vyjadřuje právě význam záhodnosti, který se blíží významu záhodnosti popisovaným Duškovou et al.

V otázkách *shall* tedy vyjadřuje dva stupně vyjadřování vůle: *shall* s první osobou jednotného čísla (*Shall I*) vyjadřuje vůli (tedy záhodnosti) ze strany adresáta. *Shall* s první osobou množného čísla (a okrajově i s druhou osobou jednotného či množného čísla – *Shall we/you*) vyjadřuje mírnější stupeň záhodnosti ze strany adresáta, která spíše než významu záhodnosti odpovídá významu návrhu či pozvánky, se kterou adresát může či nemusí souhlasit (věta *Shall we have dinner? Dáme si večeři?* odpovídá významu *Souhlasíš s mým záměrem dát si večeři?*).

Be supposed to se formálně neřadí k centrálním modálním slovesům, ale do kategorie, která je Quirkem nazývaná semi-auxiliaries (částečná pomocná slovesa), protože nesplňuje všechna kritéria definující jejich modální podstatu, ale zároveň nese jasný idiomatický význam (význam záhodnosti v dispoziční modalitě a možnosti v modalitě jistotní), takže nespadá ani do kategorie pomocných sloves jako takových.

Významově může *be supposed to* vyjadřovat jak modalitu dispoziční, tak jistotní. V dispoziční modalitě *be supposed to* vyjadřuje stejný význam záhodnosti jako předchozí slovesa či jako jeho formálnější ekvivalent – modální sloveso *be*. Liší se ale od *should* a *shall* tím, že záhodnost zde nevyplývá z vnitřního přesvědčení mluvčího, ale z vnějších okolností.

Be supposed to je dále srovnáno s významem a použitím modálního slovesa *be*, lišící se od *be supposed to* větším stupněm formálnosti.

Teoretickou část uzavírá nástin konceptu modalit, modálních prostředků a modálních sloves v češtině. V češtině je koncept modalit také pojmán z několika perspektiv, v nichž dispoziční modalita spadá do širšího rámce volitivní modalit a jistotní modalita je brána jako samostatná kategorie. Prostředky vyjadřování modalit jsou v češtině pestřejší než v angličtině, protože častěji využívá i jiných prostředků než jen modálních sloves (například adverbií s modálním významem, modální částice atd.) Naopak repertoár modálních sloves je v češtině omezenější než v angličtině, jak vyplývá z významu zkoumaného modálního slovesa *mít*. *Mít* vyjadřuje v češtině záhodnost, která buď vyplývá z vnějších okolností (nebo přírodního stavu věcí) či z přesvědčení mluvčího, tedy význam, který je v angličtině vyjádřen hned třemi modálními slovesy; tedy *should*, *shall* a *be supposed to*. Vedle podrobnější definice slovesa *mít* z pohledu dispoziční i jistotní modalit je i krátce vymezen význam modálních sloves v češtině obecně.

Praktická část diplomové práce nejdříve vymezuje metodologii a materiál použitý v práci a pak se obrací k samotným výsledkům praktické části. Metodologicky je práce založena na tzv. *bidirectional corpus-supported approach*, sestavený Malou (2013). Ten zkoumá význam anglických konstrukcí se stejnou funkcí (v tomto případě konstrukcí vyjadřujících modální význam záhodnosti) na jejich překladových protějšcích. Tyto protějšky jsou nejdříve identifikovány v češtině, posléze je vybrán typický protějšek sdílený všemi těmito konstrukcemi (kterým se předpokládá sloveso *mít*) a dále jsou identifikovány jeho překladové konstrukce v angličtině. Díky tomuto obousměrnému přístupu jsou pak vymezeny rozdíly ve významu i užití zkoumaných anglických konstrukcí (v případě této práce modálních sloves *should*, *shall*, *be supposed to*).

Anglicko-český vzorek sestává ze 150 příkladů modálních sloves *should*, *shall* a *be supposed to*. K jejich získání z paralelního korpusu InterCorp musel být zformulován dotaz tak, aby získal pouze jejich formy v přítomném čase. V případě *shall* je dotaz omezen tak, aby extrahoval pouze *shall* ve zjišťovacích otázkách. Toto omezení bylo uplatněno z toho důvodu, že *shall* se v oznamovacích větách překrývá s futurálním užitím (alternujícím s *will*). Primárními zdroji byly anglické romány, jejichž výběr se odvíjel od jejich data publikace (vybírány byly romány publikované po polovině dvacátého století, aby odrážely víceméně současnou angličtinu). Metodologická kapitola diplomové práce dále prezentuje ty příklady,

které byly ze vzorku příkladů vyloučeny; v této sekci se zároveň vysvětluje, proč k tomuto vyloučení došlo.

Poslední součástí třetí kapitoly je také vymezení hypotéz předcházejících výzkumu jako takového. Hlavní hypotézou práce je předpoklad, že nejčastějším sdíleným překladovým protějškem bude české sloveso *mít*. U slovesa *should* se očekává překlad pomocí slovesa *mít* buď v indikativu či kondicionálu. *Shall* v otázkách odkazuje na české sloveso *mít*, případně *smět* či *muset*. Horálek ve své analýze doplňuje i častý překlad pomocí futura. *Be supposed to* vyjadřuje stejný význam jako jeho synonymní konstrukce modální sloveso *be* (lišící se pouze v míře formálnosti) a jako jeho nejčastější překladový protějšek je očekáváno sloveso *mít* či modální predikáty *je třeba*, *je nutno* atd. (jejichž výskyt je spíše okrajový, jak nastiňuje analýza Tomšové, 2013).

Kapitola 4 a 5 diplomové práce se pak soustředí na výsledky výzkumu samotné. Kapitola 4 zkoumá pouze směr z angličtiny do češtiny; tedy 150 příkladů sloves *should*, *shall* a *be supposed to* a jejich překladové protějšky do češtiny. Všechna tři slovesa jsou zkoumána z pohledu jejich distribuce ve větných typech (tedy buď ve větách oznamovacích, tázacích či fakultativně větných přacích, v jiných typech se modální slovesa objevit nemohou).

Modální sloveso *should* se častěji vyskytuje ve větách oznamovacích (36 příkladů), konkrétně ve větách závislých oznamovacích. Frekvence tohoto užití je dána konstrukcí, kde se slovesa *should* vyskytuje po slovese *think*, tedy ve frázi *sb. thinks/thought sb. should*. Původcem modality je téměř ve všech případech mluvčí, pouze okrajově je jím obecná entita, tj. společenské normy či obecná znalost. V téměř všech příkladech je českým protějškem slovesa *should* sloveso *mít* v kondicionálu (*I should – Měl bych*). V otázkách (14 příkladů) se *should* vyskytuje nejčastěji v otázkách zjišťovacích, a to s tázacím zájmenem *proč (why)* k zjištění důvodu.

Modální sloveso *shall* v otázkách se vyskytuje pouze ve dvou formách – *Shall* následované první osobou jednotného čísla *I* (21 příkladů) a *shall* následované první osobou čísla množného *we*, které je zároveň tzv. inkluzivní, zahrnující jak mluvčího, tak adresáta (29 příkladů). *Shall* s první osobou jednotného čísla je vždy přeložena pomocí slovesa *mít* v indikativu a vyjadřuje význam záhodnosti pocházející od adresáta.

Shall následované první osobou množného čísla vyjadřuje spíše mírnější formu záhodnosti či vůle, která také vychází ze strany adresáta, ale ne do takové míry jako u *Shall I*. V užití s první osobou množného čísla se tato konstrukce vyjadřuje význam *pozvání/návrhu*, který bude realizovaný souhlasem adresáta k uskutečnění tohoto děje.

Be supposed to se oproti *should* v anglicko-českém směru téměř vůbec neobjevuje ve větách tázacích. Převážná většina *be supposed to* se objevila pouze v oznamovacích větách (46 příkladů), konkrétně v souvětích, z nichž se polovina vyskytuje v souvětí souřadném (ve vztahu slučovacím) a druhá polovina v souvětí podřadném, ve vztažných větách. V oznamovacích větách je *be supposed to* nejčastěji přeloženo pomocí slovesa *mít* v indikativu (stejně jako *shall*), ale disponuje i dalšími lexikálními prostředky v překladu (lexikální parafráze, fráze „očekává se“). Z malého vzorku *be supposed to* ve větách tázacích (pouze čtyři příklady) vyplývá, že se tato konstrukce častěji vyskytuje v otázkách, které nenesou diskurzní funkci získání určité informace, ale spíše pro vyjádření překvapení, ironie či emočního zabarvení.

Kapitola 5 analyzuje vzorek sta příkladů typického překladového protějšku sdíleného všemi slovesy *should*, *shall* a *be supposed to* (s výjimkou *shall*, kde se *mít* objevuje jako český protějšek pouze konstrukce *shall* s podmětem *I*); tedy českého slovesa *mít*. Pomocí překladu slovesa *mít* do angličtiny představuje konstrukce, které korespondují jeho významu.

Význam českého slovesa *mít* je v angličtině vyjádřen širokou škálou protějšků, z nichž dominují hlavně tři – modální sloveso *should* (27 příkladů), infinitivní konstrukce (20 příkladů) a lexikální parafráze (19 příkladů). První část kapitoly 5 se zaměřuje hlavně na překlady pomocí *should*, *shall* a *be supposed to* (či synonymní konstrukce modální sloveso *be*) a zkoumá je opět z perspektivy větných typů, v kterých se tento překlad objevil.

U slovesa *mít* přeloženého pomocí *should* či jeho synonymní konstrukce *ought to* je zjištěno, že téměř všechny příklady slovesa *mít* v kondicionálu jsou přeloženy buď pomocí slovesa *should* či *ought to*. *Should* (či *ought to*) se zde znovu objevuje nejčastěji ve oznamovacím větném typu, a to v podřadném souvětí, kde se *should* vyskytuje v závislé větě oznamovací, kde už nebyla zřejmá korelace mezi použitím slovesa *think* (myslet) a modálního slovesa *should*. V otázkách se i česko-anglický směr shoduje s výsledky směru anglicko-českého, kde se *should* nejčastěji vyskytuje v otázkách zjišťovacích s tázacím slovem *proč*.

Shall se jako protějšek českého slovesa *mít* vyskytuje pouze okrajově (dva příklady), a to ve spíše ustálených frázích a v jedné otázce s první osobou jednotného čísla, tudíž se zdá, že *mít* v indikativu (přesněji řečeno *mám*) v otázce přesně odráží význam *Shall I* v angličtině.

Be supposed to se stejně jako *shall* neobjevilo v česko-anglickém směru často (v osmi příkladech); a pokud ano, bylo užito převážně v řečnických či ozvěnových otázkách. V tomto ohledu se česko-anglický směr neshoduje (v anglickém směru se vyskytuje *be supposed to*

téměř výhradně v oznamovacích větách), ale dokazuje, že *be supposed to* je typicky používáno ve specifických typech tázacích vět.

Mezi ostatní anglické protějšky slovesa *mít* v angličtině patří infinitivní konstrukce (ve 20%), které dokazují, že modální význam záhodnosti lze v kondenzované formě vyjádřit v angličtině i těmito konstrukcemi či lexikální opisy (19%). Jiná modální slovesa v angličtině použitá k překladu slovesa *mít* netvoří velkou část celkového vzorku a ve většině případů ne zcela správně odrážejí význam slovesa *mít*.

V závěru práce jsou vymezeny rozdíly ve významu a použití modálních sloves *should*, *shall* a *be supposed to* za použití analýzy jejich překladových protějšků v češtině i díky překladovým protějškům slovesa *mít* v angličtině a je objasněn i význam metody obousměrného přístupu pro tuto práci.

Should nejčastěji vyjadřuje význam záhodnosti, která vyplývá z přesvědčení mluvčího a je vyjádřena v češtině kondicionálem slovesa *mít*. V oznamovacích větách *should* nejčastěji vyjadřuje morální přesvědčení mluvčího (v první osobě) či morální návrh mluvčího adresátovi (s druhou či třetí osobou). Pokud je *should* použité v otázce, kondicionál způsob slovesa *mít* značí, že se mluvčí neptá adresáta přímo na záhodný děj, ale spíše na jeho názor či radu o záhodném ději.

U *shall* v otázce je nutné rozlišovat míru záhodnosti, která vyplývá ze strany adresáta. Pokud je *shall* následováno první osobou jednotného čísla *I*, je míra záhodnosti ze strany adresáta vyšší, než v případech, kdy je *shall* následováno první osobou množného čísla *we*. V těchto případech adresát pouze dává svolení k ději, který je předem navrhnut mluvčím. Toto vymezení je v rozporu s prací Horálka (2010), který definoval význam konstrukce *Shall we* jako vyjadřování střední záhodnost a *Shall I* jako neutrální záhodnost.

Be supposed to vyjadřuje význam záhodnosti, který nejenom, že vyplývá z vnějších okolností, ale častěji není děj vůbec žádaný konkrétní osobou, ale spíše obecnou entitou, kterou se myslí společenské normy či společenská obecně zakořeněná znalost. K tomuto významu není potřeba využívat pouze indikativu slovesa *mít* (kondicionál se v příkladech s *be supposed to* vyskytuje zřídka – v devíti příkladech v oznamovacích větách a třech příkladech ve větách tázacích - a spíše odráží překladatelské nesrovnalosti), ale je možné použít různé opisy odrážející zdroj modality jako obecnou entitu (například frází „očekává se“, „tvrdí se“, „dá se předpokládat“, kdy se vyjadřuje obecného lidského konatele).

Nejspíš proto se *be supposed to* v česko-anglickém směru vyskytuje méně často a pokud, je to spíše pro vyjádření významu otázek, kde je zdrojem modality adresát, který není přítomný v konverzaci. *Be supposed to* bylo dále srovnáno i s použitím modálního slovesa *be*,

teré se vyskytlo v česko-anglickém směru spíše méně (sedm příkladů) a ve formálních kontextech (jak bylo očekáváno). V jednom se ale použití *be supposed to* a *be* to nepřekrývají: zatímco *be supposed to* se používá v otázkách, kde je zdroj modality osoba či obecná entita, která nejčastěji není přítomna v dané konverzaci, modální sloveso *be* se používá v otázkách, kde je konkrétní adresát nejčastěji v konverzaci sám přítomen.

Obousměrný přístup ke zkoumání významu modálních sloves vyjadřujících modální význam záhodnosti pomohl upozornit na rozdíly ve významu i použití jednotlivých modálních sloves a poukázal i na fakt, že význam záhodnosti nemusí být v angličtině vyjádřen pouze modálními slovesy.

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